More than 3,000,000 people will read this issue of our paper—thousands pass it on after reading it.

OUR SUNDAY VISITOR

If you are receiving this paper regularly, it is being paid for by somebody.

A NATIONAL WEEKLY

THE HARMONIZER

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O. S. V. Outlook

A few years ago OUR SUNDAY VISITOR conducted a "Short Story Contest," which aroused a great deal of interest and brought to us many fine stories written by our own readers.

•

We have decided to conduct another such contest, open to everyone, in connection with which prizes to the amount of $300.00 will be awarded. The first prize will be $150.00; the second prize will be $75.00; the third prize $50.00; the fourth prize $25.00.

•

The story should contain from 1600 to 2000 words, should be typewritten on one side of the paper only. It may appear over the actual name of the writer, or over a fictitious name, though the actual name and address of the writer should accompany the story.

•

The contest will open July 20th and run until October 20th, 1930.

•

Vacation should be a good time not only for the college girl to try her skill at story writing, but for many others who have more leisure time now than they will have later in the year.

•

The theme of the story need not necessarily be religious, although in its treatment some point should be developed which brings home a wholesome lesson to the reader, whether this lesson be doctrinal, moral, or social.

•

Of course, we want no heroes or heroines in the story who are divorcees or who have married divorcees. Write a story that you, motivated by your good Christian sense, would enjoy reading.

•

One who has never written a story of any sort may be the winner in our contest, and we are even eager to assist in developing literary talent among our readers. Choose your theme, get order to your plot, and then after reflecting on what should go into each of the two or three divisions of your story, start to write it. After it is written read it over several times, having in mind the basis on which the story will be judged; then correct or improve it in line with our requirements.

During Vacation Think of School

A SERIES BY THE RT. REV. J. F. NOLL, D. D., LL. D.

The Imperfect Educational System

IF people needed any argument in proof of the incompetency and limitations of man, they would have a most convincing one in the failure of the combined intellects of American educators to give us a school system more satisfactory than the one we have.

Let it be remembered that the best minds of the United States are occupied with matters educational and there are 1,000,000 of them so occupied. They have the good will and the blessing of every person in the land, for whom education is the predominant interest; they have under their care one-fourth of the total population, or 30,000,000 of our youth; otherwise reluctant taxpayers spend cheerfully $3,000,000,000.00 annually on this work, or $100.00 on every child in the elementary and secondary schools, and, of course, much more on those in institutions of higher learning. The present status of popular education in the United States should therefore be perfect.

But is it perfect? If we are to listen to educators themselves as they speak separately, it is the most imperfect thing America has.

It was formerly believed that education "drew out" the potential capabilities of the child, that after grounding him in the three or four "Rs" he should be prepared for work and service for which he would be best suited. Today, according to a noted professor, education is largely a process of stuffing a young man with unrelated facts, which he must disgorge for examination purposes. After they are out of his system for this particular occasion it matters not whether he ever gets them together again or not.

Education in the old pagan days, in the pre-Christian days, like Christian education, began with the subject himself. "Know thyself" was regarded as fundamental to any educational process which occupied itself with the development of the pupil. "Who made me?" "Why am I here on earth?" "Of what am I constituted?" "If I am constituted of body and soul, which is the more important?" These questions are asked and answered on the first page of the little Catechism, and they all relate to self-knowledge.

In the education of today it is not even assumed that anyone is certain whence man came, what he is here for, of what he is composed, or whether a part of him will live on in another world. In the secular schools of higher education it is often even assumed that the traditional teaching concerning these all important matters is wrong and that the pupils should be trained independently of all these considerations. This is why we are hearing so much about the need of a new religion, of a new morality. This is the reason why self-study has given way to the study of others, to the new thing known as psycho-analysis which administers mental hygiene.

A former university president recently said that "in our wrangling over methods we've forgotten the purpose of education." He also thinks that in a movement in which the people at large are so much interested, the pupils who are taught should themselves be interested. But he says that the average pupil's dislike increases with his progress from one grade to another. He states that "the child goes singing to kindergarten. He sings a little less in the first grades. In high school he sings scarcely at all. The curve of his interest is steadily downward."

The Catholic Church, owing to the assumption of certain fundamental educational facts, does not experiment with education any more than with religion. As she has the truth in religion, so has she the principles by which all education should be guided.

Send your child to a Catholic school next year. Especially send your boy or girl to a Catholic college or academy if you are to place him or her in a boarding school. Note the advertisements on page two of this issue.

THREE CATHOLIC BOYS IN FINALS

Cincinnati, O.—Three of the seven speakers in the National Intercollegiate Oratorical Contest, the finals of which were held at Los Angeles, Calif., on June 19, are students in Catholic colleges. The general subject for the speakers in the contest was "The Constitution."

James P. Casey, of Fordham University, New York City; John A. Burke, of Holy Cross College, Worcester, Mass., and Edmund D. Doyle, of St. Xavier's College, this city, were the Catholic college student finalists in the contest. The students of more than 600 colleges and universities competed in the contest, it is said.

NONSENSE, RELIGIOUS AND OTHERWISE, SUBMITTED TO SOUND REASON

Scientific (?) Gullibility Unsurpassed

IN this column we have frequently pointed out how little wisdom those possess who are selected to speak as oracles to millions of people. We have often pointed out how much authority they attach to their own utterances, or to the statements of those whom they quote, while they repudiate, without any disproof or examination, what may be uttered by the head of an institution which centuries has shown to be possessed of both great human and divine wisdom.

We have often pointed out how sycophantic and credulous is Mr. Brisbane when someone speaks in the name of science, or even speaks in his own name as a scientist. Which child accepts the teachings of his Church, which do not change with the times, with such unwavering faith as does Arthur Brisbane the isolated teaching of some second-rate scientist? Here is one sample:

> "Here is comfort. Worry no more about the world coming to an end. A Canadian scientist says the sun is about ten billion years old and will last at least ten billion years longer. Ten thousand million years is a long time.
>
> "While the sun lasts the earth will last. The human race may be partially, or completely, wiped out at intervals, compelled to begin all over again, working its way up from microscopic creatures floating in salt water.
>
> "Where we stand now there was once ice about 4,000 feet thick. The ice will come again, go again. Ultimately it will remain." So says Dr. A. B. Reeve. He does not believe that this world is just a machine, or that spiritual things are of no importance, for which much thanks. Even the earth would have no existence if there were not spirits, locked up in our brains to see it, and make it real by understanding it.
>
> "We have by the way a new ancestor, nothing less than a fish fossil, with a hinged neck, that lived about 200,000,000 years ago. He was found near the city of Buffalo, N. Y., where he used to swim when the nothern part of the United States was covered with water.
>
> "That fish with the hinge in its neck was a necessary part of our evolution, if you believe science.
>
> "Now we have hinges all the way down our necks, and all the way down our spines to the last joint, the os coccyx, all we have left of a tail we once carried around."

Here is another sample of scientific teaching which would draw laughter from any ten-year-old Catholic child:

> "Scientists are interested in the thumb of the gorilla, not much bigger than that of a human baby. It is an insignificant little thing attached to the gorilla's huge hand, and it proves that thinking has developed the human thumb. Lack of thinking by the gorilla explains his thumb being so small. It is used only as a hook to put over branches of trees. Man uses his thumb for ten thousand different purposes in connection with all four of his fingers, and all his tools.
>
> "Dr. Osborn and Dr. McGregor, both as learned as Aristotle and Archimedes combined, do not agree on the meaning of gorilla thumbs. Dr. Osborn says it proves that man has no ape ancestry. Dr. McGregor says, 'Nothing of the kind.'
>
> "What it certainly proves is that the gorilla doesn't know how to think, except in a very primitive way. But that does not disprove the ancestor theory."

O, the credulity of the infidel! Christians may believe the seeming absurd thing that a whale swallowed Jonah; but their critics believe in more absurd things, less explainable, for instance, then the teaching that Jonah swallowed a whale.

STATION O.S.V.

(By the Rev. R. E. Kelly)

EDITOR AGREES WITH CARDINAL

In an editorial headed "Cardinal Hayes Gives Sound Advice," Paul Block, publisher of the Standard-Union, wrote:

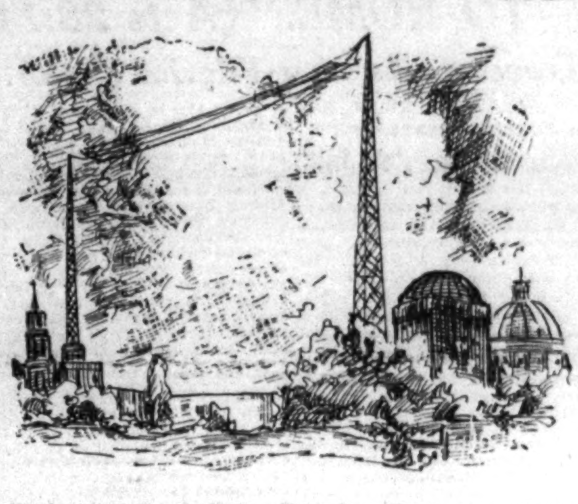
"Rapid changes in the styles of women's dress have prompted a flood of criticism and argument, but it is doubtful whether any more pertinent and sensible comment has been made than in a brief reference to the subject by Cardinal Hayes of New York in an address which he delivered at the commencement exercises of Marymount College at Tarrytown this week. He said:

"'The Church is not going to ask you to go out of fashion, but the Church claims and insists there are ways and means and methods with which you can offset the immodesty of the present dress.'

"Not only ministers of every denomination, but every parent will agree that this is both sensible and much needed advice.

"It is a fallacy to maintain that one cannot dress well and fashionably without going to objectionable extremes. In fact the best dressed persons never go to extremes. Vulgarity is always an evidence of bad taste."

TO BROADCAST SOON



Nearing completion, the Vatican City radio station is expected to be opened in July with a message from the Holy Father. His talk, it is expected, will be picked up and rebroadcast by stations all over the world.

It is Nice of Them to Observe Our Church's Birthday

DENOMINATIONAL papers throughout the land urged the observance of Pentecost as the birthday of the Church.

Now evidently Pentecost was not the birthday of the religious organizations for which the denominational papers speak. Any encyclopedia or book of history will tell the reader when any given Protestant organization had its birth, and in every instance it was fifteen hundred or more years after Pentecost.

Pentecost was the birthday of the Church to which Peter and the eleven belonged, to which Paul and Barnabas and Luke and Mark belonged, and in whose interest all of these worked.

Do you suppose that the Apostles upon whom the Holy Ghost descended on the first Pentecost would have tolerated the answer given below by a representative of numerous religious organizations which urged the celebration of the Church's birthday recently? This Protestant clergyman was asked the following question:

> "Our clergyman has expressed his disbelief in the Virgin Brith and in Christ's miracles. I thought then, as I have always tried to think, that these were non-essentials, and would not disturb me. But facing these questions squarely for the first time I find myself deeply disturbed. It does matter to me very greatly that Christ may have been born in the ordinary way and it wounds my sensibilities to think that He might have thus come into the world.
>
> "What is your own position on these matters?"

The answer for which St. Paul would have excommunicated him was given as follows:

> "If I were you I would not react so emotionally toward what your clergyman says about the sacred mystery of the Incarnation. You do not have to accept his interpretation of that august event, nor stake your peace of mind on any theological opinions he may hold. Exercise your freedom in the matter, and believe what your heart and conscience dictate about it.
>
> "After all, the supreme issues are that Christ entered the human realm through the gateway of motherhood, and that in Him God so stooped to man, and man so reached up to God, that an eternal meeting of God and man was made in Mary's Blessed Son.
>
> "Moreover, every soul is an emanation of the divine Over-Soul, a spark of the everlasting flame, and in this sense a distinct creation of God. Keep in mind Christ's indisturbable enthronement as the Savior and Prince of humanity's spiritual renewal. Quite apart from disputatious doctrines about His origin as a member of our race. He is the ever present and reigning Lord in you and in countless others who know Him by faith and with thanksgiving."

The Church of Pentecost with which the Master declared the Holy Ghost would abide forever would have, in any age during the last nineteen centuries, answered this question just as Peter or Paul would have answered it, and just as it would have been answered by the successor of Peter today. From the fourth century on the universal Church would have answered it as did the Bishops of the world who gathered together at Nicaea in Asia Minor when they incorporated the Doctrine of the Virgin Birth in a creed which was to represent the mind of the Church.

CATHOLIC PUPILS TAKE PRIZES IN STATE ESSAY CONTESTS

St. Joseph, Mo.—Three students in Christian Brothers' high schools of the Missouri Province are among the winners of State prizes in the American Chemical Association Essay Contest, it has been announced. These prize-winners received $20 gold-pieces at their respective graduation exercises, and their essays are entered in the national contest, in which the final winners in the high school division will be selected by the chemical society's committee in New York.

An Evil Against Which All Churches Should Unite

A County Clerk says divorces will soon be as many as marriages. This is one evil in the country which should be the concern of all churches, because Christ has legislated concerning it, and it is the duty of the churches to try to enforce this legislation in season and out of season. If 150,000 Protestant clergymen concentrated their efforts on the divorce evil as much as they do on some political issues, they would render a real service to the country as a whole and to hundreds of thousands of individuals who are affected and nearly always adversely by divorce.

We quote from a recent number of the CHICAGO TRIBUNE:

Divorce is gaining in Cook county in the marital stakes. Consensus of experts, County Clerk Robert M. Sweitzer, backer of Cupid in the marriage license bureau, and Superior Court Clerk M. S. Saymczak and Circuit Court Clerk Thomas O. Wallace, supporters of divorce as guardians of court archives, yesterday had it that the two will be running neck and neck in eighteen years.

At the last clocking May 1 divorce gained 18 per cent over the first four months of 1929. The 1930 total of 4,239 divorces is 655 higher than that for 1929 at 3,584. In the same period Cupid dropped 1,318 with 10,164 marriage licenses, a loss of 11 per cent over the 11,482 for 1929.

Race Approaches a Tie.

At the present rate marriages and divorces will be equal in 1948, the officials predicted. In another twenty years divorce will hold a two to one lead and by 1988 every one will be getting divorced and no one will be getting married, divorce supporters predict. To this prediction friends of Cupid shout "fallacy."

"There's no doubt that Cupid is shirking," Chief Clerk Sidney Summerfield of the marriage bureau said. "But wait until he gets his second wind.

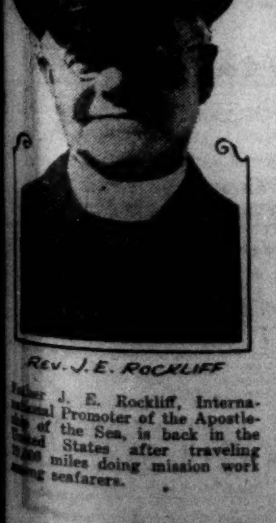
"I was at first inclined to blame it on the weather, but along came some fine moonlight nights without bringing us better business. The trouble, as I see it now, is that the young folks don't seem to fall in love at first sight. One eye is ready and willing, but the other is on the lookout for a fat pay check, and the courtin' rolls on and on.

"When they come in now the young folks are sure of themselves and they're less shy. There's some hope in that to me, because I figure that these marriages will take. I don't think the divorce bugs have taken that into account. The average marriage age has gone up about five years, which shows that the step is taken in sober reasoning. There's still hope for Cupid."

View of Divorce Changing

In opposition to this view Circuit Court Clerk Wallace pointed out that men and women are viewing divorce with apathy instead of the former look of alarm. In 1927, he said, more than 14 per cent of the divorces were contested while in 1930 the figure will drop to less than 4 per cent.

Back Home



Father J. E. Rockliff, International Promoter of the Apostleship of the Sea, is back in the United States after traveling [illegible] miles doing mission work among seafarers.

> "I do not see any method of improving our social and economic relations except through the teachings of religion. In fact it is my belief that we have gone as far as we can in progress and reform until we have a more general acceptance of the truths of religion. If these are permitted to slip away from us the progress and reform which we have already accomplished will vanish with them. It is for these reasons that I hope your efforts will meet with success."—Ex-Pres. Coolidge.

Around the World in Five Minutes

Vatican City.—The Congregation of Sacred Rites is occupied with the canonization of Blessed John Bosco, who was beatified a year ago.

The causes of Blessed Thomas More, Chancellor of England in the sixteenth century, and of Cardinal John Fisher, of the same country, are also being studied.

Jerusalem.—Trouble has followed the hanging of three Arabs by the British Government for the murder of a number of Jews some months ago. The difficulty between the Jews and Arabs arose over the old Arab claim to ownership of part of the property on which the Wailing Wall stands.

Newark, New Jersey.—A Newark Court recently ruled that a witness who did not believe in God might not testify in the Courts of New Jersey.

New York.—The New York Branch of the United Synagogue of America, representing sixty-seven Jewish Congregations in that city, recently opposed an attempt on the part of several groups of people to make it permissible to have religious instructions imparted during school hours in New York, in line with the custom followed in Gary, Indiana.

St. Paul, Minn.—Mother Seraphine, 88, the former Ellen Ireland, a sister of the late Archbishop John Ireland and a member of the Order of St. Joseph for 72 years, died recently at St. Joseph's academy.

The aged nun entered the novitiate of her order in St. Paul when she was 16 years old. For 39 years she was superior of the St. Paul province of her order. Since 1927 she had lived in retirement at St. Joseph's academy. None of her immediate family survives.

Fushun, Manchuria.—The Maryknoll Fathers of the Catholic Mission here have opened a small hospital in the Chinese section of the city. This is the older and more populous part of the town, as distinct from the new section erected by the Japanese. The hospital is under the direction of Dr. Shu, a graduate of the Mukden Medical School, and the work is becoming well known among the Chinese. Numerous non-Christians come in daily for treatment.

The Maryknoll missioners are confident that the hospital will be the means of bringing many to the Faith. Their circulars about the hospital contain also information about the Catholic Church. Whenever a patient takes home powder or pills it is in a container on which is printed some word about the Church.

London.—The Most Rev. Arthur Hinsley, Apostolic Delegate in Africa, is visiting England. Last week he went to Ushaw and presented to the college a cassock and stole which had belonged to Pius X, and 11 gold medals, all bequeathed to the college by the late Cardinal Merry del Val.

London.—The Prince of Wales paid a remarkable tribute to Marshal Foch when he unveiled a bronze equestrian statue of the generalissimo outside Victoria station here, in the presence of the Marshal's widow.

"His rule of life," said the Prince, "was as simple as it was sure—to serve his God and defend his country; and just as his religious faith never faltered, so, tried as gold in the fire, his courage never dropped; just as success could never unduly elate him, so reverse was powerless at any time or in any degree to depress him."

Moamoa, Samoan Islands.—The assistance of the Rt. Rev. Bishop Joseph Darnand, S. M., Vicar Apostolic of the Navigator Islands, Oceania, in arranging a peace conference between natives and British officials, is praised in a letter from the Rt. Hon. Sir Joseph G. Ward, K.C.M.G., Prime Minister of New Zealand. The conference followed the "Mau" movement of autonomy, in which casualties occurred. The Church authorities carefully avoided taking sides in the affair but when the natives refused to meet the New Zealand representatives, Catholic missionaries persuaded them in the interests of peace to enter into conference.

New York.—The Most Rev. Stanislaus Gillet, Master General of the Order of Preachers, better known as the Dominican Fathers, will visit the United States this September, it was announced recently by the Very Rev. Raymond Meagher, provincial of the Province of St. Joseph, which has jurisdiction of the Dominican establishments east of the Rocky Mountains.

Father Gillet, the seventy-eighth successor to St. Dominic as Master General, makes his headquarters in Rome. He was elected to his present post last August after serving but two years as provincial of his Order in France.

Prague.—Slovak and Czech Catholics have just held an impressive religious manifestation here. Several hundreds of Slovakian Catholics from the United States have stopped in this city, on their way to the city of Trnava, Slovakia, where they will attend a jubilee meeting of the Society of St. Adalbert, an association which has published over 1,000,000 Catholic books in the Slav language.

The American Slovaks have a special mission at Prague for they will receive and transfer to the city of Trnava a part of the sacred relics of St. Adalbert hitherto kept in Prague, which will be deposited in the Bishop's church at Trnava. Thus a new bond of friendship will be formed between the two Slav peoples consecrated by the memory of a common patron saint.

Providence, R. I.—The Rt. Rev. William A. Hickey, Bishop of Providence, announced at the graduation exercises of Providence College last week, during which he presided, that "the realization for establishing a women's college within the confines of the diocese" was coming "nearer and nearer."

In making this announcement the Bishop pointed out that the diocese "looks upon Providence College as the climax of the school system, at least for boys," but that the system is incomplete and will be until a women's institution of higher learning is founded.

Bishop Hickey said that the work of preparing the faculty for the further development of the institution is now under way and that the establishment of the college will take place as soon as funds are available.

Holds Record

The world's endurance record for planes not refueling in the air is now held by a Catholic aviator, Major Maddalena of Italy, who stayed up sixty-six hours.

Clergyman's Conversion Has Disturbed Their Peace

THREE weeks ago the Rev. Dr. Seldon P. Delaney resigned his position as Rector of the Protestant Episcopal Church of St. Mary, the Virgin, because, as he stated: "I can no longer conscientiously subscribe to the ecclesiastical principles which I have hitherto held."

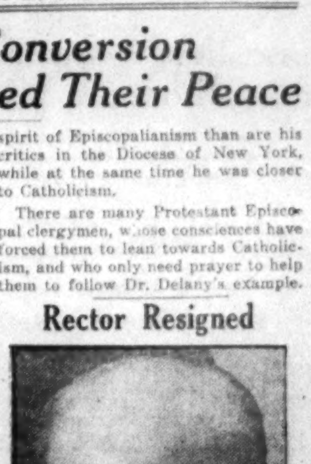
The New York papers quite generally carried the word that it was Dr. Delaney's intention to become a Catholic and to study for the priesthood.

Now the action of Dr. Delaney has stirred up the ultra-Protestant element in the Episcopal Church and its representatives are representing that the defection of Dr. Delany is good riddance; they are pretending that it would be a good thing for the Protestant Episcopal Church in America if the whole pro-Catholic party, including several of its Bishops, went over to Rome.

Opponents of Dr. Delany assume that the pro-Protestant element is closer to the spirit of the Episcopal Church than the pro-Catholic, but such is not at all the case. In England the established Church—and the Episcopal Church was the Established Church of England from its beginning—is differentiated from all other Protestant bodies, which are classed as non-Conformists. Books of the Protestant Episcopal persuasion clearly state that the High, the Low and the Broad divisions are all a part of the Episcopal Church. The Protestant Episcopal Church insists that the first four General Councils are to be accepted as authority. If this be true Dr. Delany was certainly much closer to the spirit of Episcopalianism than are his critics in the Diocese of New York, while at the same time he was closer to Catholicism.

There are many Protestant Episcopal clergymen, whose consciences have forced them to lean towards Catholicism, and who only need prayer to help them to follow Dr. Delany's example.

Rector Resigned



Dr. Seldon P. Delany has resigned as rector of the Protestant Episcopal Church of St. Mary the Virgin, in New York City, to become a Catholic. It is believed that Dr. Delany intends to go to Rome to study for the Catholic priesthood.

FORT WAYNE DISTRICT NEWS

CORRESPONDENT:
Miss Helen May Irwin
Care Journal-Gazette
Fort Wayne, Indiana

Annual Communion of K. C. at the Cathedral

Members of Fort Wayne council No. 451 Knights of Columbus received Holy Communion in a body Sunday morning, June 29, at the Cathedral fo the Immaculate Conception. The Rev. Curt A. Suelzer gave the sermon at the Mass. Following the services, the rector, the Rev. Thomas M. Conroy, celebrant, addressed the men, extending an invitation to return. Breakfast at Catholic Community center was followed by the annual memorial services in the council chamber, where tribute was paid to the memory of the departed brothers.

TRIO OF FORT WAYNE PICNICS ARE PLANNED

Sunday, July 20th., the congregation of St. Jude's church, Fort Wayne, of which the Rev. John A. Dapp is pastor will conduct its second annual picnic. The outing will be held on the grounds adjoining Sharon Terrace school, Pemberton drive.

Under the auspices of the Rev. Henry A. Hoerstman and the congregation of St. Andrew's church, the annual parish picnic will be held on the church grounds, New Haven avenue, Sunday, August 10th.

Sunday, September 7th., is announced as the date of the annual picnic to be given by the congregation of St. Joseph's church, of which the Rev. Charles F. Girardot is pastor.

Fort Wayne Pioneer Resident Is Called

Mrs. Caroline Bauer, widow of K. J. Bauer and a well known pioneer resident of Fort Wayne, died at 5:20 o'clock Saturday afternoon at her home, 819 Huffman street. Deceased had been ill for the past three months. She was born and reared in this city and resided here all her life. Mrs. Bauer was a devoted member of the Church of the Most Precious Blood and the Rosary society. Surviving are two sons, Edward and Joseph Sigl; a brother Martin Lantz, and a sister, Mrs. Katherine Bauer, both of St. Louis, Mo., and five grand children. The funeral was held Monday morning from the Precious Blood church.

Entertain Future Novice

Last Sunday Mr. and Mrs. Henry Jordan of the Bass Road very pleasantly entertained twenty-four relatives and friends with a six o'clock dinner in honor of their son Odillo, who recently came from Los Angeles, California, where he has been manager of the coffee department of the Jewel Tea Co. for two years. The dinner was in the nature of a farewell party as Mr. Jordan returned yesterday to the West where he will enter the Franciscan Monastery at San Luis Rey, California, to become a Franciscan brother.

Bingo-Social
SUNDAY JULY 6, 1930
NIX SETTLEMENT
Benefit of St. Catherine's Church
Half Way Between Huntington and Columbia City On Route 9
Cedar Chest Full of Hand Worked Linen Given Away

REQUIESCANT

In your charity pray for the repose of the souls of the following whose deaths have been announced to us since our last issue.

Mrs. Stella Wilkinson, age 54, Elkhart, June 23.

Mike Paduano, age 61, Elkhart, June 20.

Mrs. Emma Chandonia, South Bend, June 23

Mrs. Caroline Gladbach, 68, Fort Wayne, June 29.

Richard C. Oswald, 6, Fort Wayne, June 25.

Dr. D. M. St. John, PhB, D.S.C.
Registered Podiatrist
specializing in treating and correcting
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ICE CREAM
GET IT AT YOUR DEALER

WE OFFER SUBJECT TO PRIOR SALE:

20 Shares Farmers Trust Co., Ft. Wayne, Ind.	$ 85.00
25 Shares Lincoln Life	115.00
20 Shares Fort Wayne Corrugated Common	130.00
10 Shares Old National Bank, Ft. Wayne, Ind.	375.00
200 Shares First National Bank, Ft. Wayne, Ind.	77.00
10 Shares Wayne Hardware, 7% Preferred	100.00
30 Shares New Haven Silk Hosiery, 7% Preferred	100.00

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Announce Your Church Socials, Picnics and Bazaars

through an advertisement in this official diocesan paper—you will draw larger crowds and increase your receipts and profits.

Limited space does not permit editorial write-ups in advance of all parish events of all churches in the diocese—so use this means of advertising them and making more money.

An advertisement this size costs $5.40 per week—special price to diocesan pastors $4.50 per week. Send copy on Monday for following Sunday's paper to Adv. Dept., Our Sunday Visitor, Huntington, Indiana.

Catholics

PROMINENT IN THE OUTSTANDING HEADLINES OF THE DAY'S NEWS

LONDON—Readers of Catholic literature in America, coming lately upon the writings of one W. J. Blyton, may be interested to know that he is an English journalist of wide experience. He is editor of a group of important daily papers here, yet finds time to devote considerable energy to Catholic literature.

W. J. BLYTON

Besides his work on the dailies, his contributions to periodicals in America, and his duties with the Catholic Truth Guild of England, he is editor of "The Ransomer." He likewise contributes articles to the Dublin Review, the Hibbert Journal, and is author of "The Law of Self-Sacrifice," a biological-religious inquiry.

PHILADELPHIA—The philosophy of Ernest Dimnet and the fiction of Will W. Whalen maintain a steadier popularity than any other of the books chosen by the Catholic Booklovers' Guild of Philadelphia, an analysis of the preference of the Guild's clients shows. Says Joseph A. Sexton, editorial director of the Guild, "The Dimnet book figured in the general best-seller lists for many months, and owed its chief popularity to the non-Catholic public. That it should vie with a novel for sustained popularity is surprising. Both of the authors are priests, but aside from that they could hardly be more dissimilar."

FATHER W. WHALEN

Pope Advises Church Leaders to Use Airplanes When Possible

Vatican City State.—Several Bishops from abroad who have been visiting the Pope are struck by his interest in air travel as a means of drawing all the dioceses in the world nearer to him.

Bishops from China, South America and Australia who have been here on the occasion of the Papal Jubilee, have noticed that His Holiness advises them to use airplanes as much as possible, so that they can come here more often. He told the Bishops from the Far East that very soon they would be able to do the whole journey by air.

"Then," he added, "you can be here in three or four days. And that is what I want. I must see you all far more often than I can now, and keep in close touch with the church's progress in China and India."

Cardinal Hlond, who always flies here from Poland, was the first member of the Sacred College to use this means of travel. Two years ago his arrival at the Littorio airport caused a great sensation, and one reporter asked him what the Pope would think of this revolution in travel.

"I am sure His Holiness will be delighted," His Eminence answered. And he was, asking for smallest details about the three airplanes the Cardinal took from Posen to Rome, and taking the liveliest interest in pictures of the places they passed over.

Since then Cardinal Hlond never uses a train to come to the Vatican City. He starts from Posen early in the morning and reports to the Cardinal Secretary of State that same evening. The journey by train takes three days and two nights.

Everybody inside the Vatican is sure that the Pope himself will fly abroad when he makes up his mind to leave his tiny sovereign state for a vacation.

Priest-Hero Renews Perpetual Tribute to France's "Unknown"

Paris.—Recently it was M. Andre Tardieu, President of the Council, who had the honor, at six in the evening, of reanimating the perpetual light that burns at the tomb of the Unknown Soldier; then it was a religious, the Rev. Ecrepont, S. J., who, with both legs amputated, came in a wheel-chair to fulfill the same rite.

Father Ecrepont was accompanied to the Arch of Triumph by a cortege of ex-soldier priests who were holding their general assembly in Paris. The standard of the DRAC was held by another mutile of the war, Brother Clement of the Christian Brothers.

Crowds of people along the avenue des Champs-Elysees displayed the utmost respect and sympathy toward the unusual cortege.

A doctor was called upon to attend the butler of an aristocratic but impecunious patient. When he arrived he found the man in bed, and a very superficial examination revealed the fact that there was nothing whatever the matter with him.

"It's like this, sir," said the butler, in a hoarse whisper. "The madam owes me $30 in wages, and I'm goin' to stop here until I get it."

"And a very good idea," said the doctor. "Move over. She owes me $250."

SUMMER CHATS CONCERNING THINGS EDUCATIONAL

By the Rev. P. S. Schmid

Heirs of past ages as we are, many of us have come to look upon the summer days, when school "is closed," as a time when all matters concerning problems of education should be dismissed from mind. During the early rural stages of the country it was customary to "close school" in May and to reopen the same late in October. However, at the present it is becoming the more commonly accepted practice to conduct "summer schools." Universities took the lead in this direction, only to be followed in their move by other secondary institutions, and even by the so-called grade schools. Many of our cities have a summer enrollment amounting to sixty per cent of the school population

O. S. V. WILL DEVOTE TEN COLUMNS TO EDUCATIONAL CHATS

In keeping with the spirit of the times, O.S.V. will conduct ten brief chats during the summer months in its columns with special reference to educational problems. These chats are not designed to be learned dissertations on abstract topics, but just heart to heart talks on things of vital interest in one of life's great problems. We all agree that it usually a great annoyance to have the motor on the car "choke," while moving in the line of traffic of some congested thoroughfare; most of us even prefer when coming to a stop sign, just to keep the car ever so slightly in motion. It is easier for the "get-away." Although days of vacation may be some sort of a stop sign in the educational world, prudence directs that we keep our mind just a little in touch with the matter that is of such great importance to adolescents as well as adults.

BASIS OF CHATS

In pursuing this program we intend to follow as closely as practical this schedule of thought:

1—Pupil—Parent—Pedagogue.
2—The "subject matter of education."
3—Pupil and education.
4—Parent and education
5—Pedagogue and education.
6—Home and education.
7—Grade School and education.
8—High school, and college education.
9—State and education.
10—Church and education.

NOT OFFERING NOVELTIES

"Our Age" prides itself in the new discoveries which it seems to be daily making. The world of education cannot claim immunity from this vain and somewhat ignorant boast. However, more than three thousand years ago the writer of Ecclesiastes, in his last chapter, informed his generation: "Of making of many books there is no end, and much study is an affliction of the flesh." Aspirations of million volume libraries may be somewhat mortified by these words of the ancient scribe. We ourselves therefore will lay no claim to brilliancy, nor even to great originality, but merely to sincerity in laying before the minds of those interested, such items as may prove useful in the furtherance of real rather than apparent wisdom.

EDUCATION

At the outset, we wish to state, that to a certain degree there exists a certain hesitancy even as to the use or possibly the abuse of the word education. This word has come to cover a multitude of sins. Many employ the term as a sort of charm, by which all things can be explained. As we shall use the term, it will include in a wide sense the moral, intellectual, and physical training of human beings, the consideration of those elements that go to build up character, the discussion of principles whereby men and women come to the attainment of a certain understanding of life's fundamental problems and concerns.

VITAL FACTORS

K. Rockne, of Notre Dame and national renown, entitled a book of instructions for his proteges, "The Head, the Hand, the Foot, and the Ball." Those who have read this particular volume, agree that the foot-ball coach endeavors to get down to basic principles concerning the great fall sport of the country. In a similar way, he who reflects on the work of education, must grant that there are three essential factors entering into the problem—the pupil, the parent, and the pedagogue or teacher. Of these the pupil is the central object; next come the parents, and then the teacher, who is actually an assistant in their greatest duty of life. This points at once to the fact that the pupil cannot merely remain passive in his part of the task of education; he must be active, for education, as the word implies, should bring out things from within himself, rather than impart them to the pupil. Parent and teacher must co-operate, by assisting the pupil, through the experience which they have gathered on the road of life.

HARMONIOUS BLENDING OF EDUCATIONAL FACTORS

The blending of all factors that enter into the task of education should finally evolve that in man, whereby he comes to resemble the divine image reposing within his soul, i. e., bringing out that within him, which is God-like.

Solomon, in his profuse praise of wisdom, the product of all true education, bursts forth into this rapturous episode: (Wisdom, Chap. 7).

"For in her (wisdom) is the spirit of understanding: holy, one, subtle, manifold, eloquent, active, undefiled, sure, sweet, loving that which is good, quick, which nothing hindereth, beneficent.—For she is a vapour of the power of God, and a certain pure emanation of the Almighty God: and therefore no defiled thing cometh into her. For she is the brightness of eternal light; and the unspotted mirror of God's majesty, and the image of His goodness.—No evil can overcome wisdom." And in the following chapter he continues with this additional consideration:

"For it is she that teacheth th knowledge of God and is the chooser of his works; And if riches be desired in life, what is richer than wisdom, which maketh all things?—And if a man love justive; her labors have great virtues; for she teacheth temperance, and prudence, and justice, and fortitude, which are such things as men can have nothing more profitable in life. And if a man desireth knowledge, she knoweth things past, and judgeth of things to come: she knoweth the subtleties of speeches and the solution of arguments: she knoweth signs and wonders before they are done, and the events of times and ages."

HOPE FOR A SICK WORLD

With all the ranting that goes on about education and its possibilities of curing the ailments of a world that is admittedly sick both in body and in mind, there looms only one ray of hope, namely, that the world come to the understanding of those principles of wisdom, whose praises the wise man of old so eloquently chanted. Christian parents and Christian teachers should view their part of the problem in this light. Numberless fads have been tried in the course of time. All have been found wanting. None the less there are many even in the ranks of Christians, who, tempted by sundry allurements, would readily sacrifice the things of proved value, for experiments and trivialities, that result always in loss and never in gain.

With the fond hope of evoking thoughts of a serious nature concerning the problem of education, the writer of these lines will welcome criticisms or questions, which may be directed to the office of the Sunday Visitor, or directly to the author, Box 101, Hammond, Indiana.

Scholarship Winners Thank the Bishop

4327 Holton Ave.,
Fort Wayne, Ind.
June 20, 1930.

Rt. Rev. and Dear Bishop:

It is indeed with great pleasure, that I pen these few lines to Your Grace to express my joy in being the happy winner of the scholarship from St. Hyacinth's School and to extend my sincerest thanks for the splendid opportunity.

I assure you, Right Rev. Bishop, that I will do my very best, and thus show you how deeply I appreciate the favor.

May God reward you a hundredfold is the fervent prayer of

Your grateful child
VERONICA ADAMONIS.

---

443 Ruth Street
Fort Wayne, Ind.
June 24, 1930.

Rt. Rev. and Dear Bishop:

I wish to thank you Right Reverend Bishop for your scholarship. As representative of Cathedral School, I hope to establish a noteworthy record at Central Catholic High School.

Gratefully yours,
JULIAN NOMINA.

2015 Crescent Ave.
Fort Wayne, Ind.
June 21, 1930.

Rt. Rev. and Dear Bishop:

In appreciation of your efforts in behalf of the Catholic students of Fort Wayne, I wish to extend my thanks.

I deem it a great honor to have won the first boys' scholarship awarded Sharon Terrace students.

Fully realizing that without the grace of God, and the influence of our kind nuns this honor would not be mine, therefore it shall be my endeavor to show my thankfulness to those, who made it possible for me to attain this award.

Again thanking you, dear Bishop, I beg to remain,

Respectfully yours,
RICHARD CHARLES PARROT.

St. Patrick's School
Fort Wayne, Ind.
June 24, 1930.

Rt. Rev. and Dear Bishop:

It was our good fortune to have been awarded the Bishop Noll Scholarship for pupils at St. Patrick's. We desire in this manner to thank you for them and express our appreciation. Your offering this scholarship is an incentive to boys and girls in obtaining a higher Catholic education.

We trust that the work we will do as a result of your kind gifts will be of a grade that will never give you cause to regret that they came to us.

Gratefully yours,
EDNA MARTIN, and
EDWARD J. DISSER.
2522 New Haven Ave.,

1001 Vance Ave.,
Fort Wayne, Ind.
June 20, 1930.

Rt. Rev. and Dear Bishop:

I am the lucky girl from Sharon Terrace School, that was fortunate enough to win the scholarship so kindly offered by you.

I thank you very sincerely and I am going to do all I can to make myself worthy of this great favor.

Your grateful child,
GERALDINE HARMEYER.

Fort Wayne, Ind.,
June 24, 1930.

Rt. Rev. and Dear Bishop:

The scholarship offered was won by me, as a student of St. Andrew's school.

This offer surely conveys to my mind and many others as well a yearning for higher education.

My ideal has been to attend St. Augustine's Academy. Your unselfish gift has made this a reality for which I am thankful.

Gratefully yours,
GENEVIEVE REITZ.

1013 Illsley Drive,
Fort Wayne, Ind.,
June 26, 1930.

Rt. Rev. and Dear Bishop:

I, being the winner of the scholarship at St. Paul's awarded by you to the two highest scholars of the eighth grade in each Catholic school in the city, wish to thank you for your generosity in giving these scholarship awards.

Yours gratefully,
MARY HOFER.

R. R. 1,
Fort Wayne, Ind.
June 28, 1930.

Rt. Rev. and Dear Bishop:

In writing this letter, I wish to express my most sincere appreciation and thanks of the Bishop Noll Scholarship, which I had the honor to win at Precious Blood School. I will try to make myself worthy of it, and use it the best way I can.

Again thanking you, I remain,

Sincerely yours in Christ,
MARY BLEE.

1329 E. Lewis St.,
Fort Wayne, Ind.
June 29, 1930.

Rt. Rev. and Dear Bishop:

Having won the scholarship which has been made possible by your kindness and generosity, I am writing to thank you most sincerely. It has inspired me to do my best and I wish to thank you very much and hope that in future years I will prove worthy of it.

Gratefully yours,
ORPHA MARY O'ROURKE.

2120 Owaissa Way
Fort Wayne, Ind.
June 25, 1930.

Rt. Rev. and Dear Bishop:

Having been a pupil at St. Paul's School and being the proud recipient of one of your Scholarships, I take great pleasure in extending to you my heartfelt thanks and appreciation for same. I want to assure you it was something for me to look forward to, and by diligent application I am proud to be one of those to be so honored.

Needless to say that you are being remembered in my prayers, and may God's blessing be always with you.

The Sisters of St. Paul's will always have a place in my heart for the effort put forth to this end, for I feel that it is to them the honor is due and may God bless them in all their future undertakings.

Yours gratefully,
ROBERT BOITET.

Walker's Nephews Offer Blood to Save Dying N. D. Priest

The courage of two nephews of Mayor Walker, the sons of Dr. William H. Walker, has come to light with the receipt by Dr. Walker of a letter from the Rev. Hugh O'Donnell, C. S. C., prefect of discipline at Notre Dame University. The two boys, Francis X. and John A. Walker, were chosen among many volunteers for a blood transfusion in an effort to save the life of Father Dewulf, a member of the Notre Dame faculty.

"They volunteered for the transfusion in courageous fashion," wrote Father O'Donnell to Dr. Walker. "They are splendid chaps and will reflect great credit on you and Mrs. Walker, as well as their Alma Mater." Father O'Donnell also wrote a letter of deep appreciation to the two boys themselves.

The Walker brothers were chosen from a group of volunteers along with Jack Cannon, an all-star player on the Notre Dame football team. These three were selected as possessing the best blood for the transfusion and then the choice narrowed down to the two Walker boys. A coin was tossed to determine which should undergo the operation first. Frank won the toss and the transfusion was made. It failed, however, to restore the dying priest, weakened by long illness, and the end came shortly after the operation.

To the boys, Father O'Donnell wrote:

"Be assured of my deep gratitude for the noble service you rendered in Father Dewulf's behalf. It was so characteristic of both of you to respond to the invitation I gave and your courage and remarkable spirit are something that I cannot readily forget. You shall live long in my memory, as well as in that of the other priests of the university who were so closely associated with Father Dewulf. May God bless both of you always."

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Bureau of Information

In writing to this department please—
1. Sign your name and address. No names will be published, and all questions will be held strictly confidential.
2. Do not be disappointed if your question does not appear for several weeks. We have hundreds of questions, and answer them as far as possible in the order received.
3. Direct your questions to Bureau of Information, Our Sunday Visitor, Huntington, Ind.
4. Do not write questions on the same sheet with subscriptions, orders for pamphlets, etc.

"Please bear in mind that I am not attacking personalities, but Roman Catholic Doctrine, and I think it will be difficult for you to 'truthfully' deny the allegations made herein, relative to what you profess to hold and believe."—Letter to our "Bureau of Information," from H. R. T.

It seems to us that this question of the veracity of Catholics is fundamental and that you ought to come to some decision about it before you begin. On the face of the "truthfully" in the above you have *already decided against us.* What leads you to suppose that we do not "truthfully" represent the Catholic doctrines? It is not justice to question the veracity of a fellow man without due cause. Let us assure you that we do not question your "honesty"; yet we find that you conclude your letter with another insinuation, as follows, "I don't think you can 'honestly' deny what is contained herein." Possession is "nine points in law," and the Catholic Church is "in possession." The duty of showing that she is in the wrong devolves upon her foes: the Catholic Church is not obliged to show that she is right. Nevertheless, far from willingly and cheerfully assuming this task, you seem to question the veracity and honesty of Catholics. It is a "bad approach" and puts you on the defensive. You ought to answer the following questions: (1) If Catholics do not know what their Church teaches, who does? (2) What proof have you to offer in support of the contention that they do not tell the truth about their teachings? (3) What is the motive prompting Catholics to deceive?

H. R. T., in his letter to our "Bureau of Information," says: "While the Catholic version of the Bible does not differ greatly from our Protestant versions, and while in some particulars the Roman Church can be considered more scriptural than some of the apostate Protestant churches of our day, it has encumbered itself with so many devices to come between a believer and Jesus Christ that only intelligent Catholics, who make a personal study of their own Scriptures, can hope to find the narrow way of life."

The Catholic Bible and the Protestant versions do differ materially. The King James Bible is a sectarian book, intended for the use of members of the Established Church of England. See the "dedication" addressed "To the Most High and Mighty Prince James," etc., in which the English monarch's doughty blows against "that man of sin," i. e., the Catholic Church, are commended by the divines. The translators of the King James Bible expressly name the persons whom the volume is not intended to edify: (1) "Popish persons at home and abroad" and (2) "selfconceited brethren, who run their own ways," i. e., the Nonconformists. The King James Bible teaches *the spiritual supremacy* of the King of England in 1 Peter 2:13, which reads in that volume: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as *supreme*," etc. The participle of *huperecho*, there incorrectly translated "supreme," in the Douay (Catholic) Bible is correctly translated "excelling." This is only one example among the many that might be cited.

And you are mistaken in the charge that the Catholic Church has devices intended "to come between a believer and Jesus Christ." The "devices" assist the believer to come to Christ.

Mr. H. R. T., in his letter to the "Bureau", alleges: "Thousands of Catholics know nothing whatever of the plan of salvation, and trust their souls entirely to the hands of priests, hoping to reach Heaven through praying for Masses, the learning of stereotyped prayers, the doing of penance, or securing some merit through the worship of the images of certain 'saints.'" Letter of H. R. T.

What "plan of salvation?" Be pleased to specify whether the Baptist, the "Campbellite," or the Plymouth Brethren "plan of salvation." The Baptists and Plymouth Brethren exclude "confession and baptism" from their "plans;" the "Campbellites," on the other hand, include them and insist on this order of rotation: "Faith, repentance, confession and baptism." And the Baptist formula insists on repentance before faith, while the Plymouth Brethren are strong for the fiducial "faith" of Luther.

Catholics do not "trust their souls entirely in the hands of priests." *Deharbe's Large Catechism,* in use in almost every Catholic school in the country, on page 62 reads: "12. Are we ever allowed to disobey our parents, and temporal *or spiritual superiors?* (Ans.) Yes; we are not only allowed but even bound to disobey them when they command us to do what is against the law of God. 'We ought to obey God rather than men.'—Acts 5:29."

The Catholic does not "pray for Masses," but participates actively with his priest in offering up the Holy Sacrifice of the Mass to God. Is the Lord's Prayer, the prayer Jesus taught His disciples to pray, a "stereotyped prayer" and objectionable to you on that score? Catholics are not only taught that it is right, but encouraged as well, to express in prayer their spontaneous praise and thanksgiving to Almighty God. Penance includes not only "repentance" in the Protestant meaning of that word but, in addition, exterior mortification of some kind; hence it means *more* than the Protestant "repentance". Catholics do not "worship" images of any kind: they pay to images of the Saints an inferior reverence that does not rise to the level of adoration of the Deity.

"The Roman Church, relative to the Scriptures, begins right where all erroneous cults do, by making certain written interpretations essential to the understanding of the Bible."—Letter of H. R. T.

Why should there be more objection to "written interpretations" than to "oral interpretations?" Both are, in effect, the same: the written interpretation has an adventage in that it transfers to posterity the precise words of the authority, and may be referred to by posterity in order to check innovations. The Catholic Church does what all other churches, *including your own* does. The Bible, by itself, is a dead letter: it requires the living voice of a Church, which has existed continuously from the time of the Apostles to the present time, for its interpretation.

Without the writings of Mr. Darby and the other "Plymouth Brethren" divines (and, lest we forget, Mr. Herendeen's comments in his tracts), it would be impossible to propagate Plymouth-Brethrenism. The same is true of Campbellism, which depends on a tradition, written and oral, coming down from Alexander Campbell's day. And where a preacher, in winning converts, does not win them by having them read "written interpretations," they are won by the preaching of one who has read the "written interpretations," or else has heard the interpretation from someone before him who read it in a book or religious periodical.

The only way to be consistent, if you are going to accept the "Bible alone" theory, is to abolish preaching as well as all "written interpretations;" because, in hearing a preacher, there is as grave danger as through reading a book written by a preacher that the soul will "be corrupted from the simplicity that is in Christ."

Enclosed please find an offering for which to make public a great favor that was granted through the intercession

After Dinner Story

* Father Tim Casey

(By C. D. McENNIRY, C. Ss. R.)

THE LITTLE BLACK SATCHEL

As the "Limited" puffed out of the Union Station a well-groomed couple settled themselves and their sundry travelling bags in the seat in front of Father Casey, while their little son clambered up into the vacant space beside the priest. Father Casey was amused and not a little mystified to see how the lad kept looking, first at him, and then at the satchel at his feet. They rode on in this way for some time until at last the boy, encouraged by the priest's engaging smile, timidly accosted him:

"Can I talk to you?"

"Certainly, my little man! Why did you think you couldn't talk to me?"

"Because you have your little black satchel. The sisters told us that we mustn't talk to the priest when we see him going along the street with his little black satchel, and I didn't know,—your satchel is bigger than the one Father Kearney used to carry."

"So you went to the sisters' school! Then you are a Catholic?"

"No, sir—I mean, no Father. I went to the sisters' school for a year while we were living in Los Angeles."

"Well, it is all right to talk to me now," said the priest. "You see this is not the little black satchel the sisters meant. Whenever you saw Father Kearney walking down the street with his little black satchel, he was bringing Holy Communion to a sick person. In the little black satchel he had his vestments—the long black gown and the short white one that he wears when he is giving Holy Communion,—and many other things which he must bring when he visits the sick, and on his breast was a sort of gold locket; in that gold locket was Jesus whom he was bringing to the sick person. He was silently speaking with Jesus as he went along. You see it would be wrong for him to interrupt his conversation wtih Jesus to talk with little boys—or with anybody else—unless he had some very good reason for speaking to them; then Jesus would excuse him."

"Oh, please tell me all about that! Where does the priest find Jesus? And how can He get into the little gold locket?"

"I should most gladly explain this to you, but maybe your parents would not like me to do so."

"Oh, they don't care. They like for me to talk to the priest. Only there were so many other kids at the sisters' school; they all wanted to talk to Father Kearney when he came over, and so I never got a chance."

"Did you ever see a priest say Mass?"

"Yes, sir—I mean yes, Father,—when he wears all them nice silk clothes. And we used to sing hymns."

"Well," continued Father Casey, "about the middle of the Mass the priest lifts up the host and the chalice, the serving boy rings the bell, and everybody is so silent and devout—"

"Oh, yes, Father, I know, that's the Con's creation! If I wasn't a little Protestant, maybe I could be a serving boy too."

"You mean the Consecration. Well, at the Consecration the priest takes the host. (You know the host is a round piece of thin white bread.) And by the wonderful power that God has given him he changes it into the Body and Blood, the Soul and Divinity of Jesus. From that moment the host is no longer a piece of bread, it is really and truly Jesus. It still looks and tastes and feels like bread, but it is not bread, it is Jesus. Jesus then stays in that church in the little box or tabernacle on the altar. That is why the people make a genuflection to honor Jesus when they come into the church; that is why they kneel before the altar and talk to Jesus; that is why the little red lamp hangs from the ceiling and burns night and day to remind us that our hearts should burn continually with love for Jesus who loves us so much that He stays in the church in order to be near us. When the people come up to the altar railing for Holy Communion the priest gives them the host and they swallow it, and therefore they actually have Jesus within their breast, and He blesses them and consoles them and helps them to keep away from sin and wickedness and to be good and holy. And when anybody is dying and the devil is trying to frighten him so that he will die in despair and be lost, the priest puts the sacred host in something like a gold locket which we call a pyx. He hangs the pyx on his breast and takes his little black satchel in his hand and hurries to the death bed. The dying person swallows the sacred host. And thus he too receives Jesus into his breast. After that he is not very much afraid to die, and the ugly devils have to give up tormenting him and sneak back to hell without him."

"Pardon me, sir," said the boy's father, turning back to speak to the priest, "I have been listening to your explanation as intently as my little boy, Irwin. May I ask you one question?"

"You may ask a thousand," returned Father Casey.

"Do you Catholics believe that the host is really the Lord Jesus, God and Man?"

"We do!"

"Do you believe that He is there in the same human Body in which He traversed Palestine and hung upon the cross?"

"Yes, the selfsame body, but in its glorified form."

"Well, how do you explain the presence of that body in that small host? How do you explain the presence of that one body, whole and entire, in a million hosts at the same time?"

"We do not explain it. It is a mystery, and a mystery is something that cannot be explained."

"Then why do you believe it?"

"Because Jesus Christ Himself has said it. We know that Jesus cannot tell a lie."

"But neither can Jesus Christ tell us anything that is contrary to reason—self-contradictory!"

"The presence of Jesus Christ under the appearance of bread is not contrary to reason," retorted the priest.

"Why you yourself just admitted that you could not explain it."

"That is no proof that it is contrary to reason. You believe many things that you cannot explain. You cannot explain why some of the bread that you eat is changed into flesh and some is changed into bone, and yet you believe it. You cannot explain—pardon me—why your hair is brown and your whiskers are red, and yet you believe it. If the body of Christ was present in its natural condition, with all its external relations to the place—with the place circumscribing and containing it—it would indeed be contrary to reason to say that it could be within the narrow limits of the sacred host. However the Body of Christ is not there in a natural condition, but in a supernatural condition, and, until you know the possibilities of a body in a supernatural condition, it is presumption for you to say what is, and what is not, contrary to reason with regard to it."

"Well," objected the other, "since you are so much in the dark as regards the operations of a body in the supernatural condition, how can you be so sure that the body of Christ is present in every host?"

"Because the Church of Christ teaches it; and Christ has promised to be with His Church until the end of time directing her to teach all truth."

"Oh, I understand! It is easy enough of a Catholic to believe on the authority of the Catholic Church! But that is no argument for one who does not believe in the divinity of the Catholic Church!"

"So long," replied Father Casey, "as he refuses to believe in this fundamental truth—the divinity of the Catholic Church—it makes very little difference whether or not he believes in any of the other truths, such as the presence of Jesus Christ in the sacred host."

"Well, at least that difficult doctrine might prevent one from becoming a Catholic who would otherwise be convinced of the divinity of the Catholic Church."

"Quite the contrary! I have instructed more than one convert who was brought into the Church by this very doctrine, and I have never yet instructed a convert who was kept out on account of it."

"Well now, that is strange to me. I cannot account for it."

"I can every easily account for it," said Father Casey. "An unprejudiced man is ready to take Christ at his word. When Christ says, 'This is My Body; this is My Blood,' he believes that Christ means what He says."

"But if Christ intended His words to be taken in their literal sense, why was this doctrine not recognized before?"

"Before what?"

"Why, before recent years."

"Before recent years!" cried the priest. "I presume you are familiar with the sixth chapter of St. John's Gospel where Christ promised to give us this sacrament adding, 'Amen, Amen I say unto you, unless you eat the flesh of the Son of Man and drink His Blood you shall not have life in you,' even then His hearers understood His words in the literal sense. Many of them left Him for that very reason. If Christ did not wish His words to be taken in the literal sense, He would not have allowed all those disciples to desert Him on account of a misunderstanding. You ask why this doctrine was not recognized until modern times! Why, the Christian Church has recognized and taught it from the very beginning. Do you know who St. Cyril, St. Ambrose, Tertullian, and so forth, were?"

"Oh, yes; I know very well. They were some of the great writers of the early Church."

"You see, sir," interposed his wife, "my husband was reading for the ministry, and so he knows all about such things. I opposed his entrance into the Church, however, and so he took up medicine instead. I think a minister, especially if he is an earnest man like my husband, is so likely to neglect his family."

"Yes, or his flock," said Father Casey.

"I think his first duty is toward his family, don't you? The Bible says: 'What God has joined together let no man put asunder.'"

"Well," returned the priest, "I am afraid I am not competent to answer that question. I cannot put myself in the angle to view it properly. It looks to me too much like trying to live in peace with two wives at the same time."

"Peace with two at the same time!" cried the husband throwing up his hands in mock horror. "It can't be done!"

"Since you have read for the ministry," continued Father Casey, returning to the subject, "you know that these great writers to whom I have referred give us a clear insight into the doctrines of the Church of their day. St. Cyril of Jerusalem says: 'When Christ Himself said of this bread, This is My Body, who should after that raise a doubt? . . . Under the species of bread He gives us His Body, and under the species of wine He gives us His Blood. . . judge not by the taste but let faith assure you beyond any doubt.' Now St. Cyril was speaking to the Christians of the fourth century. Therefore you cannot call this a doctrine of recent years. Tertullian says: 'He that communi- and Blood of Jesus Christ.' Tertullian, as you know, was speaking to the Christians of the third century. Therefore you cannot call this a doctrine of recent years. St. Justin says: 'We believe that the bread and wine over which the sacramental words have been pronounced are the flesh and blood of Jesus Christ Incarnate.' St. Justin was speaking to the Christians of the second century. St. Ignatius of Antioch says: 'For it is the flesh of our Lord Jesus Christ.' St. Ignatius was speaking to the Christians of the first century. St. Paul says: 'The chalice of benediction which we bless is it not the communion of the Blood of Christ? And the bread which we break, is it not the partaking of the Body of the Lord?' And St. Paul was speaking to the first Christians. In the face of such evidence how can you say that this is a doctrine of recent years? Christ said: 'This is My body.' According to His own interpretation, according to the understanding of His hearers, according to the teachings of authorized Christian teachers from St. Paul's day to our own, He used the words in their strict literal sense, and therefore the unprejudiced man who believes the Bible and Christian tradition never finds any real difficulty in accepting the Catholic doctrine of the Blessed Eucharist."

The little fellow beside Father Casey looked up wistfully into his face and said.

"Father, I wish you had the little black satchel."

"Why, Irwin, then you would not be allowed to talk to me."

"I know! But Jesus would be here, I'd talk to Him."

There was silence in the car but for the panting of the engine and the clatter of wheels upon the rails. Through Father Casey's mind there ran texts like these: "Thou hast hid these things from the wise and prudent, and hast revealed them to the little ones." "Out of the mouths of babes and sucklings thou hast perfected praise." "He hath filled the hungry with good things and the rich He hath sent away empty."

ORIGIN OF THE ADESTE FIDELES

As the Adeste Fideles is sung during the Christmas season until Candelmas Day, February 2, this word about its origin will be interesting. Individual authorship the Adeste Fideles may not have had. The atmosphere of the monastic scriptorium breathes, however, through its melodious strophes. It is in many respects unique in Christian hymnology. More than any other church song it blends prophesy, history, prayer, exultation, and praise. If it were printed side by side with the Nicene Creed it would be found an astonishing versification of that august prose.

Every line of the Adeste is a casket of faith and love. Upon its cadence many hours must have been spent, for the crystallization of sublime truth into crisp and dazzling syllables. Adeste: approach; fideles: ye faithful; laeti: joyful; triumphantes: victorious; venite: come; adoremus: let us adore; Dominum: the Lord.

The hymn in the Latin form, is so musical that it is memorized almost without effort. It is found continuously from the middle of the seventeenth century. It is believed that in many centres of devotion it was made also a recitation as of an oratorio. Plays drawn from Holy Writ were in vogue during the same period, and the Adeste Fideles would have been a congruous incident in either a Passion play, a miracle play, or a Madonna play.

MY OFFERING

Upon Thy altar, at Thy feet,
I offer Thee my heart;
O, that I had a gift more fair,
That might my love impart!
In this, the month of all the year,
That is Thy month alone,
Whose perfumed flowers incense give,
For baser gifts atone.

It is a poor sad, bruised thing,
This human heart of mine;
'Tis torn by human love and grief,
Yet take it, it is Thine.
O, make it in Thy gracious love,
To think of Thee alway—
That when the storms of life may
come
It will withstand the fray.

'Twill sing Thy praises, even the
My earthly treasures pass;
Tho little ones whose fingers hold
Its springs within their clasp
Are loosed by death—Thy will be done
They are but treasures lent.
Take Thou my heart, and keep it
Thine,
When this, life's day, is spent.
—R. P. Phillips.

ST. ANN'S SUMMER NOVENA
AT THE NATIONAL SHRINE

In preparation for the Feast of St. Ann, July 26th. Novena begins July 17th and ends July 25th.

Your spiritual and temporal needs will be remembered at the exercises of the Novena.

Send your petitions to Bureau of the Archconfraternity, 2137 Ursuline Avenue, New Orleans.

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KEEPSAKES

(By Delight Cronin)

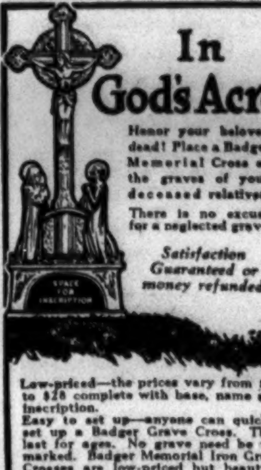
She planted early roses but she didn't
see them bloom,
A spray of them was gathered and
was laid upon her tomb.
She set out tiny birchtrees but before
their roots were deep,
Her kindly eyes were closed in God's
great everlasting sleep.

She visioned early springtime when
the tulips would be red,
And ah, but they were beautiful the
day that she was dead.
So patiently her garden had been tend-
ed day by day
That she was like the blossoms in a
fragile lovely way.

Many a sickroom brightened with the
fragrance and the charm
Of roses when she entered with a
basket on her arm,
But inwardly she wondered, as she
bent above the soil,
If it was worth the effort that she
put into the toil.

Ah, could her gentle heart have known
that on the day she died
Somebody took a crimson rose her
hands had sanctified,
And in the pages of a book it came
at last to lay,
That they might long remember her
when she was gone away.

Lord, when this little life of mine is
mine no more to know,
And I must stand before Thee with
no trebled gift to show,
Thou wilt not say I failed the goal
that Thou didst set for me
If on the earth someone has pressed
a rose for memory.



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OUR SUNDAY VISITOR
Huntington, Indiana

OUR SUNDAY VISITOR

FORT WAYNE DIOCESAN EDITION

RIGHT REVEREND JOHN F. NOLL, D. D., LL. D.,
Bishop of Fort Wayne—Editor-in-Chief.
Rev. Aquinas Knoff, Diocesan Editor.
Rev. R. E. Kelly, Rev. M. A. Chapman,
Associate Editors.

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BISHOP'S HOUSE
1415 West Washington Blvd.
Fort Wayne, Indiana

December 25, 1925.

To Members of My Entire Flock:

Since your Bishop not only has an interest in you equal to that of the pastor whom he places directly over you, but shares with the pastor a heavy responsibility in your regard, you will not wonder why he solicits admission to your home once a week in order to address you personally. Every Bishop would undertake the same thing if he had the facilities of a modern printing plant such as your Bishop has.

Now, may your Bishop not ask that you receive his paper with a warm welcome and that you and your children read it with punctual regularity?

It may be true that you take other Catholic papers and magazines, but your own Diocesan paper, the cheapest and the best of all, must take precedence over all others.

The Holy Father directs me to tell you that he blesses all who read OUR SUNDAY VISITOR regularly; and your Bishop offers his Mass, not only every Sunday, but every day, for the priests and people who cooperate with him for the general welfare of the souls under his jurisdiction.

With many thanks for the welcome which you extend to me week after week to address you, I am

Yours paternally in Christ,

+ John Francis Noll
Bp. of Ft. Wayne

A PASTORAL EDITORIAL

A TOUR OF EUROPE BY AUTOMOBILE

Rome, Italy.

Since you had the last word from me, our party has had some very interesting experiences. We can hardly be said to have "seen Rome" during our stay of a week, but we have seen a great deal, have had many a thrill, and shall retain throughout our lives the memory of much that we have witnessed.

First of all we made our Jubilee visits at the three great Basilicas within the walls, at the same time studying their century-old treasures of art, their treasures of saintly personages, and the things for which the gorgeous structures stand. Besides these and the fourth great Basilica, known as "St. Paul's outside the Walls," we visited numerous churches more interesting than those mentioned, such as St. Lorenzo's, which is nearly 1,000 years old as a whole, and 1,600 years old in parts; those of Sts. Agnes, Cecilia and Clement and "Holy Cross of Jerusalem." In St. Lorenzo, which is located among Rome's poor, we find the modest sepulchre of Pope Pius IX, whose will provided for his burial there at no greater expense than $400.00. This Pope, who reigned longer than any of the 260 successors of Peter, had great devotion to the Martyr Saints Stephen and Lawrence, buried in the crypt of San Lorenzo. The Capuchin Fathers in charge make daily excavation in the catacombs entered from the crypt and they showed us interesting tablets and inscriptions unearthed within this month.

The Church of St. Agnes is built at the entrance to catacombs bearing her name, and also over the house in which she lived. This is also true of the Church of St. Cecilia and of the Saint whom that old edifice honors.

Only recently the home in which she lived—a very large house—was found by excavations made beneath the church. The body of St. Cecilia is still preserved intact as found in the catacomb of St. Calixtus. The late Cardinal Rampolla beautified the crypt of St. Cecilia Church.

In the Church of the "Holy Cross of Jerusalem" we saw and placed our rosaries against one of the nails which pierced the hand or foot of Jesus, a part of the true Cross, and the cross of the penitent thief. We climbed on our knees the steps which Christ ascended as He was taken before the tribunal of Pilate.

It would take too long to detail all the sacred places we visited or to relate the many forms of hospitality shown to the Bishop by those who have been interested in his work in America.

On the feast of St. Antonine, May 10th, 1929, the Bishop was invited to be the guest of honor at a surprise dinner tendered to the Rector of St. Lawrence International College for Capuchins. This Rector bears the name of St. Antonine, and he was the Bishop's teacher of Greek, at St. Calvary, 40 years ago. Eighty-two Capuchin priests and theologians from every country in Europe make their home at this International College while pursuing higher studies in Rome. They were all interested in learning something about the new Capuchin Novitiate at Huntington.

In my next letter, I shall tell you about our very touching private audience with the Holy Father, Who sent His blessing to every reader of OUR SUNDAY VISITOR.

TO HELP HIM RELIGIOUSLY

The second Sunday in May has become Mother's Day. The third Sunday in May was "Boy's Day" in Chicago as a part of Chicago Boys' Week activities.

The committee in charge of a big celebration stated:

"A primary reason for the development of the annual Boys' Week program is that prominent place which is given the religious side of a boy's nature."

The committee urged parents to attend places of family worship with their sons, and reminded pastors to stress in their sermons religious observances in the home.

If it be right to organize boys whether into scout troops or otherwise, for the purpose of reaching them with some religious and moral principles, then it must be supremely right to bring these principles into the very warp and woof of the child's education.

As well might we expect to build a heavy edifice upon a weak foundation as to expect to build up a religious man on the boy from whose foundation education on religious principles was excluded.

The Catholic Church welcomes every effort on the part of anybody to promote spirituality in the lives of our youth. On the same theory all other people should welcome the help which the Catholic Church is rendering society by bringing Christ into the school room to become the Teacher of morals.

Readers Speak to Readers

Hawk Point, Mo., June 20, 1930

Dear Editor:

I am enclosing $1.00 for renewal for "Our Sunday Visitor" for one and one third year. This good paper has been coming to my desk for four or more years. While I am not a member of the Holy Catholic Church I consider it one of the best Christian papers I receive and feel that I would be lost without it. I have all the numbers I have received on file and will send them to some one who might want to read them. I have loaned them to several of my friends to read and they are delighted. Your friend,

C. A. HARPER.

Memphis, Tenn., May 21, 1930

Dear Father:

I am enclosing a clipping, all or part of which you might find good reading matter for your Matchless paper. . . especially that part about every Priest and Nun sticking to his and her post during the terrible scourge of yellow fever this city had.

Wishing you continued success with your paper which won me over to reading a Catholic periodical weekly, I am

Very sincerely,

E. P. MIREMONT.

DANIEL O'CONNELL'S RULE OF LIFE

Were Ireland's Great Liberator a student at Notre Dame today, without doubt his Rule of Life would include daily Holy Communion and daily adoration of the Blessed Sacrament. A product of a time when the rigors of Jansenism gripped his native land, he made a marvelous application of such means of grace as lay open to him, and has left us, in his Rule of Life, a splendid pattern for the development of a deep religious spirit in the midst of strenuous external occupations. Here it is:

1 To avoid any wilful occasion of temptation.

2 To appeal to God and to invoke the Blessed Virgin and all the saints, in all temptations.

3 To say the Acts of Faith, Hope and Charity every day.

4 To repeat as often as may be a shorter form.

5 To say daily at least, and as often as may be, a fervent Act of Contrition.

6 To begin every day with an unlimited offering of myself totally to my Crucified Redeemer, and to conjure Him, by all His infinite merits and divine charity, to take me under His direction and control in all things.

7 To meditate at least half-an-hour every day possible, longer if God pleases.

8 To say "We fly to thy patronage" and the "Memorare" to the Blessed Virgin as often as convenient daily.

9 Ejaculations and invocations to the Blessed Virgin, my Guardian Angel, and all the saints, daily.

10 To pray daily to God, His Blessed Mother and His saints, as often as may be, for the grace of a happy death.

11 To avoid most carefully small faults or venial sins, even the smallest.

12 To aim at pleasing God in all my actions, and to be influenced by the love of God rather than by hope or fear.

Perhaps he says nothing of sacrifice because he took it for granted. Daniel O'Connell lived in hard days, and he never spared his body. We live in soft days; we cannot hope to keep his eleventh resolution without rigorous self-denial.—Notre Dame Bulletin.

"AND SO WE WENT TO ROME." (Acts 28:14)

Travel Talks of a Pilgrim Pastor.

FLORENCE—SAN LORENZO, SAN MARCO AND SANTA CROCE

FROM the Square in front of the Duomo it is but a short walk through the Borgo San Lorenzo, a busy narrow street of small shops, to the old church of the same name, which was a building about the time that America was discovered. Its front was never finished, and is an uninteresting facade of brick, while the interior, dark and sombre, with a flat roof like the early basilicas from which it was copied, does not hold the sight-seer very long, though the two pulpits are the last work of Donatello, which he did not live to complete. At one side of the church there is a chamring cloister, with grass and low clipped hedges and small trees in the garth, and from this, or from the transept of the church, you enter the enormous sacristies, almost as large as the church itself, which are the goal of the visitor. For it is here that the Michelangelo mausoleum, built for the entombment of the Medici, exhibits some of the grandest work of the great master. There is, first, a vast octagonal chapel, with a lofty dome, the walls decked with the finest marbles and wonderful mosaics. Below lie buried the Grand Dukes of Tuscany. The new sacristy, where the Medicitombs are, is reached through a winding passageway. It also has a dome, and its walls are covered with architectural ornamentation. The original plan called for several monuments, but only two were erected, and of these only the figure work was done by the master sculptor. On the right wall is that of Giuliano de Medici, represented in the armor of a general seated in a square niche of the rather disappointing architectural superstructure of the tomb. The sarcophagus below was not made in accordance with the plans of the master, and is much too small to support the figures of Day and Night which rest upon it. Indeed, we are told, Michelangelo did not complete the work he had undertaken, but upon the overthrow of the Republic in 1534 quit the city for Rome, leaving much of the work to be completed by his pupils. The figure of Day, on this tomb, shows a face just emerging from the marble, while the corresponding male figure, on the opposite monument, has parts left in the rough. The two female figures, however, one on each tomb, are highly finished, the marble polished to a degree of refinement which is all the more marvellous when we recall that every bit of the work was done by hand. Michelangelo worked, so his biographer relates, with a sort of fury, attacking the marble in a frenzy of desire to liberate the beautiful form which he visioned within it. He accomplished a prodigious amount of work in a day, and kept at it till he fell exhausted. Yet when it came to finishing a work no one could excell him in delicacy of touch and minute patience, as these two figures, and the Moses in Rome, so beautifully testify. He did not, like so many aritsts of his time, leave the finishing of his masterpieces, whether painting or sculpture, to his pupils or workmen, but, from the first rough stroke of the chisel to the last soft caress of the smoothing steel, his statues are all his own work. The reason why subordinates completed these figures has been given, but the Night, and Dawn were finished before he left for Rome, and the two male figures almost done.

The monument to Lorenzo de Medici shows him in an attitude of deep thought, seated, in armor though less warlike than his father, Giuliano. It is this figure which is called "Il Pensieroso" and below it, on the sarcophagus, are the reclining figures representing Evening and Dawn. One is, somehow, surprised to find these famous statues hardly more than life size, and looking even smaller in the large chapel. The austerity of their surroundings, however, but serves to bring out their own cold and passionless beauty. They lack that movement so characteristic of the master's later work, the terribilita is almost entirely absent, their power is that of repose. Contrast the figure of Evening with the similarly posed Adam of the Sistine ceiling, just awakening to life at the touch of the Divine Finger yet without any trace of languor, vivid, vital, full of inherent motion, ready to spring to action. Or compare the seated figure of Giuliano with the almost identically posed Moses and you will see the far road that Buonarroti traveled between the two great works.

During his second Florentine period, after his return from Rome where he had carved the marble Christ (now in the Church of the Minerva) and painted the ceiling of the Sistine Chapel, which must forever remain his greatest work with the brush, Michelangelo produced, besides these tomb figures, the great Madonna and Child which stands on its pedestal between the two Medici monuments, the four unfinished "Slaves" of the Boboli Gardens, and the two now in the Louvre in Paris, besides the charming David-Apollo which we shall see when we visit the Bargello Museum, and a number of other masterpieces of sculpture, before being recalled to Rome to paint the Last Judgment and frescos in the Capella Paolina of the Vatican. This graceful and charming statue, partly unfinished, shows forth the same stylistic type as the Madonna Doni (sometimes called Holy Family) painted by the same master and now in the Uffizi. In both there is the same wistfulness in the Mother's face, the same winsome grace in the utterly unposed Infant, a spontaneity and naturalness in both groups which later works of the same hand somehow miss, though their place is taken by sublimity and grandeur.

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* * *

SPANISH FOLK-POETRY IN THE SOUTHWEST

By F. S. Curtis, Jr.

The Spanish conquest of the Southwestern part of what is now the United States occurred at a time when literature in Spain was at the height of its most glorious period; and the conquerors were to an amazing degree men of education, of learning, and of literary appreciation. The whole period of the Spanish conquest in America was productive of a literature of its own, both north and south of the Isthmus; and throughout the whole of it we find a vivid, fiery life, an exaltation of spirit, a wealth of applied living philosophy, a humor—now grim, now delicate, now sprightly—and a spirit of iron determination, all of which blended to form a unique literary atmosphere. Steeped in the great tradition of Spanish literature—then a living force—acquainted with the best that the world could offer, these conquerors lived in an atmosphere of talk and thought fully worthy of the great days of Elizabeth in England. These men made the Southwest; here they died, and here their descendants, shut off by hostile Indians from the rest of the world, and even from one another for more than two hundred years, not only speak approximately the language of Spain in the sixteenth and seventeenth centuries, but also think the same thoughts and use the same literary forms as Spaniards of the great period.

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EWS FROM OUR DIOCESE

OUTSIDE OF FORT WAYNE

SOUTH BEND

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Elkhart, Indiana

THER CARRICO NAMED DIRECTOR OF STUDIES

The Rev. Leonard Carrico, C. S. C., d of the English department at re Dame, will become director of dies at the university, succeeding late Rev. Emiel DeWulf, C. S. C. Announcement of Father Carrico's pointment was made by the Rev. hael Mulcaire, C. S. C., vice president of the university. Prof. Paul ion of the English department has n named temporarily head of the glish department.

ELKHART

KHART SODALISTS PLAN LAWN FESTIVAL

Under the general direction of Miss ry Nye, members of the Young dies' Sodality of St. Vincent's rch, Elkhart, are arranging for an cream social to be held on the rch lawn, Friday evening, July 11. case of rain the affair will take ce in the parish hall. Proceeds will placed in a fund which was started ne months ago towards the purse of a new side altar.

Captains who are assisting Miss re are Miss Mary Emge, Miss Dory Holtz, Miss Mary Shuler, Miss nnorah Pindell, Miss Emma Quardille, Miss Mary Cappollette, Miss na Snyder, Miss Anna Beofitz and s Georgeanna Laidlow.

LAFAYETTE

CORRESPONDENT:
Miss Eileen Lamb
628 S. Tenth St.,
Lafayette, Indiana

llege Honor For Professor

Rev. Peter Guilday, Noted Catholic Historian, Is Awarded High Degree by Georgetown.

Lafayette friends of the Rev. Peter ilday, Ph. D., LL.D., L. H. D., prosor of church history at the Cath University of America, Washing D. C., have learned that Dr. lday has become the recipient of ual scholastic honors recently. rgetown University, the renowned uit institution, conferred upon her Guilday its highest honor, that of doctor of canon and civil laws, at its 131st commencement on June 9.

Father Guilday is well known in Lafayette, having been the guest of the late Rev. J. R. Dinnen, of St. Mary's parish, on a number of occasions and more recently of the Rev. John McCarthy, of St. Ann's parish. His pleasing personality won him many friends in Lafayette, not only among the clergy, but among lay Catholics and non-Catholics as well.

Father Guilday was sent to the University of Louvain by the late Archbishop Ryan before his ordination to the priesthood in 1909. He made his higher studies at the University of Louvain, Bonn, Rome and London. He received his Doctor of Philosophy from the University of Louvain in 1914 and was the last man given a degree by this famous old Belgian institution before its destruction by invading armies in August of that year.

A number of honorary degrees have since been conferred upon Father Guilday in recognition of the importance of his historical researches and numerous publication on various phases of church history. He is the founder and permanent secretary of the American Catholic Historical Association and founder and editor of the Catholic Historical Review, the official organ of the Association. Dr. Guilday was elected president of the American Catholic Historical Society in 1923 and fellow of the Royal Historical Society in London the following year.

In 1926 Dr. Guilday was decorated by the Belgian government with the order of Leopold I, for his work in furthering the restoration of the famous library of the University of Louvain.

In commenting upon the recent honors about to be conferred upon Dr. Guilday, the Washington Evening Star said: "Only four times in its long history has Georgetown conferred its highest degree, that of civil and canon laws. General Rosecrans, of Civil War fame, was the first to receive it. When Marshal Ferdinand Foch of France visited Washington several years before his death, the degree was awarded to him.

"A scholar of liberal views, well known in such groups as the American Historical Association and the American Political Science Association, Dr. Guilday is much esteemed by those outside the Church for his co-operation with scholars and students who have come to regard him as one of the ablest sources of information on all historical questions touching on the Catholic Church."

Investiture at Lafayette Convent

The following young ladies were invested in the Community of the Poor Sisters of St. Francis Seraph of the Perpetual Adoration, Lafayette, Ind., June 29, 1930:

Miss Dorothy Wilmot, Omaha, Neb., Sister Mary Hyacinth; Miss Viola Long, Hammond, Ind., Sister Mary Macrina; Miss Anna Stacko, Hammond, Ind., Sister Mary Imelda; Miss Alma Denzel, Fort Wayne, Ind., Sister Mary Clarita; Miss Mary Kersting, Laurium, Mich., Sister Mary Humberta; Miss Mary Tschechtelin, South Bend, Ind., Sister Mary Anna Frances; Miss Rosalie McGuire, Lafayette, Ind., Sister Mary Marietta; Miss Anna Zuerlein, Humphrey, Neb., Sister Mary Dolorita; Miss Theodora Maez, Rosa, N. M., Sister Mary Raymunda; Miss Florence Schoenle, Fort Wayne, Ind., Sister Mary Josetta; Miss Helen Noble, Lafayette, Ind., Sister Mary Paschalia; Miss Rosella Fehribach, Jasper, Ind., Sister Mary Amandina.

The following Sisters pronounced their First Vows:

Sister Mary Mathilde, Dunnington, Ind.; Sister Mary Paulita, Hobart, Ind.; Sister Mary Hertula, Westerboedefeld, Germany; Sister Mary Bonaventure, Waterloo, Ia.; Sister Mary Huberta, Indianapolis, Ind.; Sister Mary Corsina, Echtrop, Westfalia, Germany; Sister Mary Stephanina, Leckrone, Pa.; Sister Mary Henrita, St. Bernard, O.; Sister Mary Helene, Humphrey, Neb.; Sister Mary Annetta, Frillendorf, Germany; Sister Mary Honorita, Tarnov, Neb.; Sister Mary Rosetta, Louisville, Ky.; Sister Mary Emerita, Rainsville, N. M.

The following Sisters pronounced their Final Vows:

Sister Mary Anatolia, Cedar Rapids, Neb.; Sister Mary Osmunda, Rietberg, Westfalia, Germany; Sister Mary Cajetana, Bornholte, Westfalia, Germany; Sister Mary Juliana, Steelton, Pa.; Sister Mary Ludmilla, Gallup, N. M.; Sister Mary Gonzagis, Warmeln, Westfalia, Germany; Sister Mary Seraphine, Michigan City, Ind.; Sister Mary Hermandina, Hitdorf, Rheinland, Germany; Sister Mary Wunibalda, Lafayette, Ind.

SODALITY PARTY

The Young Ladies' Sodality of St. Mary's church held its monthly meeting at the home of the president, Miss Mary Gagen, Tuesday evening. After a short business meeting a lawn social was enjoyed. Bunco was played and prizes were won by Miss Mary Flanagan, Miss Mary Hession and Rose Hubertz. Miss Grace Laden of Detroit, Mich., was an out-of-town guest.

Retreat at St. Joseph's Convent, Tipton, Closes

On Wednesday morning, July 2nd, the Feast of the Visitation, the Spiritual Retreat which had been conducted by the Rev. C. P. Sullivan, S. J., of Loyola University, Chicago, Ill., at St. Joseph's convent, Tipton, Ind., came to a fitting close with a reception and profession.

Four young women, responding to the invitation of Christ to leave all and follow Him, were invested in the holy habit and were given the names by which they will be known in religion. Miss Bernice Ripberger of Tipton, Sister Rita Maria; Miss Evelyn Glaser of Bend, Ore., Sister Ann Dolores; Miss Loraine Essling of La-Porte, Ind., Sister Mary Dolores; and Miss Rosina Blitz of Tipton, Sister Ann Rose.

The Rt. Rev. Bishop officiated at the ceremony, assisted by the Rt. Rev. Msgr. Biegel, spiritual director of the community.

Ancilla Domini Convent, Donaldson, Scene of Religious Reception

Investiture and Profession Ceremonies In Community of Poor Handmaids of Jesus Christ June 26. Ten Indiana Girls Receive Habit. Bishop Officiates.

On Thursday, June 26, the Community of Poor Handmaids of Jesus Christ, Donaldson, Indiana, opened its arms to draw to its bosom another band of chosen souls.

Promptly at 9:30 o'clock the procession of clergy, including the Rt. Rev. John F. Noll, Bishop of Ft. Wayne, entered the convent church to the strains of the "Veni Spousa Christi," rendered by the Sisters' choir. The Rt. Rev. Bishop received the petitions of the postulants and novices, respectively from the altar steps. Assisted by the Rev. Father Van de Riet, Spiritual director of the Community, the Rev. G. A. Netemeyer, Carlyle, Ilinois, and the Rev. Elmer Schumacher, Herrin, Illinois, he then celebrated Mass, during which twenty Sisters made their first vows and thirteen young ladies, ten of whom are from Indiana, received the habit and white veil from the hands of the Venerable Mother Tabitha, Provincial Superior.

The ceremonies of reception of the Poor Handmaids are solemn and inspiring, and the beautiful Gothic church, fittingly decorated in ferns and snowy lilies, provided a suitable setting. The nave of the church was more than filled with priests and a large concourse of relatives and friends of the Sisters. The services Thursday were preceded by an eight day retreat conducted by the Rev. Henry Beine, C. S. S. R., from St. Alphonsus' church, Chicago.

The Bishop Heard

The sermon delivered for the occasion by the Ft. Wayne prelate was an appropriate discourse wherein he emphasized the peace and merit of the religious state.

Reception Band.

The Sisters who were invested with the religious habit and who have now entered upon their novitiate are as follows:

Sister M. Leonoris, formerly Miss Mary Anne Ahlering, South Bend, Ind.; Sister M. Frieda, formerly Miss Mary Shamoon, Chicago, Ill.; Sister M. Margaritis, formerly Miss Pauline Reed, Hartford City, Ind.; Sister M. Clarice, formerly Miss Cecelia Van Hoedt, Mishawaka, Indiana; Sister M. Madeline, formerly Miss Catherine Dosmann, Mishawaka, Indiana; Sister M. Fabiola, formerly Miss Mildred Buescher, Avilla, Indiana; Sister M. Celinea, formerly Miss Diona Price, LaCrosse, Indiana; Sister M. Theresiette, formerly Miss Mary Whelan, East Chicago, Indiana; Sister M. Matilda, formerly Miss Magdalene Mauch, Chicago, Illinois; Sister M. Johnita, formerly Miss Anna Verbick, East Chicago, Indiana; Sister M. Verena, formerly Miss Eva Robison, Mishawaka, Indiana; Sister M. Laurentia, formerly Miss Josephine Aspan, Chicago, Illinois; Sister M. Dolorise, formerly Miss Mary Joyal, Mishawaka, Indiana.

First Vow Group.

The Hoosier State was also well represented among those making their first vows, there being three candidates from Gary, and one each from Mishawaka, Ft. Wayne, Waterloo and Wanatah. The group includes:

Sister M. Alexia, formerly of Chicago, Illinois; Sister M. Thoma, formerly of Aviston, Illinois; Sister M. Ellen, formerly of Red Bud, Illinois; Sister M. Isabella, formerly of Germantown, Illinois; Sister M. Henrice, formerly of Beckemeyer, Illinois; Sister M. Ida, formerly of Wanatah, Ind.; Sister M. Speranza, formerly of Gary, Indiana; Sister M. Consilia, formerly of Gary, Indiana; Sister M. Jane, formerly of Gary, Indiana; Sister M. Bernardis, formerly of Westphalia, Mich.; Sister M. Hermana, formerly of Aviston, Ill.; Sister M. Evadina, formerly of Waterloo, Indiana; Sister M. Adolpha, formerly of Mishawaka, Ind.; Sister M. Dolorosa, formerly of Chicago, Ill.; Sister M. Bernwarda, formerly of Germantown, Ill.; Sister M. Clarista, formerly of Beckemeyer, Ill.; Sister M. Arnella, formerly of Chicago, Ill.; Sister M. Josephita, formerly of Quincy, Ill.; Sister M. Bernida, formerly of Fort Wayne, Ind.; Sister M. Hortensia, formerly of Westphalia, Michigan.

Group Renews Vows.

Among the 18 professed Sisters who renewed their vows for another three years June 25, the day previous to investiture ceremonies, are Sister M. Emric and Sister M. Dorothy of St. Joseph's and St. Monica's schools, respectively, Mishawaka; Sister M. Eileen of St. Vincent's Orphanage and Sister M. Eveline of St. Joseph's hospital, Ft. Wayne; Sister M. Anna of Holy Family hospital, La Porte; Sister M. Emeline, Catholic Central High School, East Chicago; Sister M. Hilaris, St. Emric's School, Gary; Sister M. Gerarda, St. Catherine's hospital, East Chicago, and Sister M. Zita, Donaldson. Others stationed at out of state missions are:

Sister M. Omerita, Sister M. Ermenberta, Sister M. Seraphita, Sister M. Jeannette, Sister M. Victoriana, Sister M. Dolora, Sister M. Joan, Sister M. Salvatora and Sister M. Johanella.

Among those who pronounced their final vows are: Sister M. Anita, St. Bavo's school, Mishawaka; Sister M. Evanegline, Gondisalva and Sister M. Ehrenharda, Donaldson; Sister M. Priscilla, St. Mary Mercy Hospital, Gary, and Sister M. Albertonia, St. Joseph's hospital, Ft. Wayne.

Others of the group who have been stationed at various Chicago missions include: Sister M. Bernardi, Sister M. Mariana, Sister M. Germaine, Sister M. Miriam, Sister M. Vera and Sister M. Joseph.

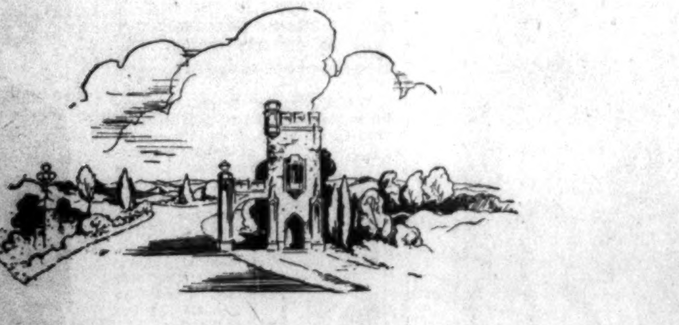
A Negro charged with stealing a watch had been arraigned before the court. The judge was not convinced that he was guilty and said:

"You are acquitted, Sam."

"Acquitted," repeated Sam doubtfully. "What do you mean, judge?"

"That's the sentence; you are acquitted."

Still looking somewhat confused, Sam said: "Judge, does dat mean I have to give the watch back?"



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MRS. THOMAS BRENNAN ENTERTAINS FORESTERS

Twenty-five members of St. Margaret's Court, Lady Foresters, of Logansport, were entertained Friday evening, June 27, by Mrs. Thomas Brennan. Mrs. William Baker, Mrs. Emma Neville and Miss Mae Murphy received prizes for high scores at cards. The next meeting will be with Mrs. Baker.

HUGH A. BREEN, AGE 69, DEAD AT LOGANSPORT

Hugh A. Breen, 69 years old, died at the home of his daughter, Mrs. S. S. Higgins, Logansport, June 25 and funeral services were held June 28 in St. Joseph's Catholic Church, Logansport. Father Deininger was in charge of the services. Burial was made in St. Vincent's cemetery.

LADIES' SODALITY OF ST. JOSEPH'S IS ENTERTAINED

The Young Ladies' Sodality of St. Joseph's church held their regular monthly social meeting in the school hall recently. During a brief business session plans were made for an outing to be held at Lake Maxinkuckee in July. Bridge and bunco were played during the evening and prizes were awarded to Alma Grusenmeyer, Anna Petrie, Anna Peterson and Virginia Moe. Miss Cecelia Bieker was chairlady in charge.

WABASH VALLEY N. D. CLUB PLANS DANCE

The Wabash Valley Notre Dame club is planning to hold a dance at Fairview gardens, Lake Manitau, near Rochester, the evening of July 16, it is announced. Committees are at work arranging details for the affair which is expected to be one of the most elaborate parties of the season at the popular lake dance pavilion.

FORMER LOGANSPORT WOMAN DIES IN WEST

Miss Catherine Connaughton, formerly of Logansport, died in Deming, New Mexico, and the remains were returned to Logansport where funeral services were held June 27 in St. Bridget's Catholic church with Father Durham, pastor of St. Joseph's church, in charge. Burial was made in St. Vincent's cemetery, Logansport.

HAMMOND

CORRESPONDENT:
Mrs. G. Elma Jacobs
4321 Fir St.,
St. Catherine's Hospital
East Chicago, Indiana

St. John's Parish Celebrates Pastor's Silver Jubilee

Showing their love and esteem for their beloved pastor, the parishioners of St. John's church, St. John's, Ind., held a grand celebration in honor of the silver jubilee to the holy priesthood of Father Steger. The morning celebration began with solemn High Mass celebrated by the pastor. Rev. Fr. Jos. Lynn, pastor of Sacred Heart church, Whiting, and a classmate of the jubilarian, was deacon; Fr. Gustav Hottenroth, subdeacon; and Fr. John Nadolny, master of ceremonies. The Rev. John Schmitz, pastor of St. Charles' church, Peru, Ind., gave an eloquent and impressive sermon on the priesthood.

An elaborate dinner was served to the visiting clerby by the ladies of the parish. Fr. Edw. Mungovan acted as toastmaster. Several of the visiting priests delighted the audience by recalling the high regard in which the jubilarian was held by all.

In the evening the parishioners held an informal reception at which many beautiful gifts were given to the beloved pastor. The children of the parish, tutored by the Sisters, gave an interesting entertainment which was enjoyed by all.

Just About

Among other things which the public wants to know about the Lindbergh baby is how long it will go on one feeding, whether it requires one or more pilots and what type of signalling device it employs.

Catholic Truth pamphlet sales in England passed the million mark in 1929. During the same period, True Story, True Romances and True Confessions were scaling new circulation heights in the United States. To paraphrase a popular advertising slogan, "In an Englishman it's good taste, in an American it's questionable."

A Cleveland church has been equipped with a microphone, loud speakers and head phones so that the pastor's sermons may be heard without too much straining of the ears. The system will probably work all right until some radio fan in a moment of absentmindedness attempts to get Floyd Gibbons or Amos 'n Andy.

M. Henri Gregoire, professor in the University of Brussels, contends that St. John the Baptist lived on sprouts and not locusts during his sojourn in the desert. He explains that the Greek word "akris" which has been translated as locusts can, and with more authority, be taken to mean "young sprouts." While we have no opinion in the matter, the thought enters our feeble brain that the Association for the Advancement of Brussels Sprouts may have a hand in this somewhere.

Aunt Myrtilla just looked up from her paper to inquire as to whether or not the dispute in Malta will affect the price of Malta milk shakes.

One-third of the graduating class of the University of Texas "will go to the devil, one-third never will be heard of again, and one-third will be of service to the world," according to Dr. H. Y. Benedict, president of the University. There were 614 men in the class, which, according to our figures, gives each division 204 men and leaves two men who will go their way alternately posing as wolves in sheep's clothing and sheep in wolves' clothing.

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CHILDREN'S COLUMNS

"Suffer the little children, and forbid them not to come to me..."

THE REV. F. J. McAULIFFE,
Our Sunday Visitor, Huntington, Indiana
Editor Children's Page.

VACATION NUMBERS

CHILD'S LESSON FROM TODAY'S GOSPEL

Fourth Sunday After Pentecost

The lesson from today's Gospel story, children, is a very useful one for each of you, during the vacation time. You may not be studying, nor working. In fact some of you may wonder how to spend these long weeks of vacation. You might even think that all this time is lost to you, but it is not, if you learn today's lesson.

For the Apostles, fishing was a work, rather than a summer sport. They made their living as fishermen. And we hear them say to our Lord, "Master, we have labored all the night, and have taken nothing." They were tired, and sleepy and disappointed after their night's work on the lake, and still had no fish. Even though they caught no fish, it seems they were trying to do their duties of life well, and Jesus rewarded their good intentions.

How many times have you tried, after a day at the lake, or at some games? You were disappointed just because you did not succeed in gaining what you wanted in the "material" order. You did not catch any fish, and you did not win the ball-game, but if you said your morning prayers, and offered up all your good thoughts, words and actions of the day to God,—"you did NOT lose." Even though you were playing, your time was not lost.

Is not that a good lesson to remember this summer? And you you can fully depend upon it, children, the same Good Master will also reward you for your "efforts offered to Him."

This "offering" of all good things, each day, to God, is called "purity of intentions." You went fishing, or playing, under the direction of Jesus, your Master. Working or playing without this "intention" is time and labor wasted in the kingdom of God. In other words, you are laboring all the time and receiving nothing.

Do not forget your "Daily Offering" each morning during vacation. The day that you forget your morning prayers, might be the day that you need the help and protection of God the most.

TREMENDOUS VALUE OF THE MASS

At the hour of death the Masses you have heard will be your greatest consolation.

Every Mass will go with you to judgment and plead for pardon.

At every Mass you can diminish the temporal punishment due to your sins, more or less, according to your fervor.

Assisting devoutly at Mass you render to the Sacred Humanity of our Lord the greatest homage.

He supplies for many of your negligence and omissions.

He forgives you all the venial sins which you never confessed.

The power of Satan over you is diminished.

You afford the souls in purgatory the greatest possible relief.

One Mass heard during life will be of more benefit to you than many heard for you after your death.

You are preserved from many dangers and misfortunes which would otherwise have befallen you.

You shorten your purgatory by every Mass.

Every Mass wins for you a higher degree of glory in heaven.

You receive the priest's blessing, which our Lord ratifies in heaven.

You kneel amidst a multitude of holy angels, who are present at the adorable sacrifice, with reverential awe.

You are blessed in your temporal goods and affairs.

When we hear Mass and offer the Holy Sacrifice in honor of any particular saint or angel, thanking God for favors He bestowed on him, we afford him a great degree of honor, joy and happiness, and draw his special love and protection on us.

Every time we assist at Mass, we should, besides our other intentions, offer it in honor of the day.

Irate Parent—It is intolerable. Bridge parties, dancing, night clubs, theaters, night after night. You are becoming a regular child of the devil!

Daughter—Oh, fa[illegible]!

REALIZATION

By Greta E. McIntosh

The night was dark and dreary
The folks had gone to bed,
But, oh, I did not slumber—
I lived a Hell instead!

I had come to beg my Jesus
To lighten my sad load—
Perhaps to build another rest
Along the weary road.

So I might make the journey
And bear it like a man!
But I cannot paint the vision—
No tongue there is that can!

For my Jesus did not greet me:
Ah, much more to my loss,
I found my Saviour dangling there
Upon a wooden Cross!

And ere I even had a chance
To seek His eyes so fine,
He turned that blood-stained brow around
And looked straight into mine!

And oh! compared to His, how light
It seemed my burden grew,
So now instead of one, I bear
The awful weight of two!

THINGS WE SEE IN A CATHOLIC CHURCH

Different Symbols

Frequently throughout the year your teacher in Catechism explains to you the meanings of the different signs or church decorations. It may chance that your young friend who is not a Catholic accompany you to your church some day. Why not be prepared to answer all her inquiries?

For instance, as you approach a Catholic Church, school or hospital, you find the figure of the Cross occupying the highest and most prominent place. It is the outward sign by which a Catholic place of worship, education or charity may be distinguished. To us Catholics the Cross is the emblem of our salvation. Though our Blessed Redeemer died upon the cross in the manner used by the Romans for the death of criminals and slaves, we believe He redeemed our souls by dying on the cross. Now we hail it as the sign of Hope, the proof of love and the external expression of our Faith in Him.

Throughout ancient times the cross had many meanings which we shall tell you next week. Today it suffices for one lesson to know why the Cross is raised so high, respected so fervently and borne so cheerfully by Catholics. There is a slight difference between the Cross and the Crucifix. It is simply this, the Cross which bears an image of Christ crucified, is called a Crucifix. That without the image of Christ is known as a Cross.

Wherever we see the Cross, it should fill us with reverence, respect, faith and hope. All the merits, fruits and graces come to us through the merits of the sufferings of Jesus Christ, our Saviour on the Cross.

ON DADDY'S LAP.

When the shades of night have fallen,
When the sun has gone to sleep,
And the stars like diamonds, brilliant,
From the blue begin to peep,
In my favorite chair I'm seated,
On the door a gentle tap,
And dear voices break the silence:
"Want to sit on Daddy's lap."

So I lay aside my paper,
Though I'd like to scan it o'er.
And a tad 'gainst either shoulder
Asks a story — "Just one more."
Then I tell them "Orphan Annie"
"Doodle Bug", "Three Bears" mayhap,
Till the place is filled with laughter
When they sit on Daddy's lap.

Then we drift to Bible stories,
Of the Christ, the spotless One.
Eyes are closed, the lips are silent,
And my gladsome task is done.
To the Land of Nod they've journeyed.
'Tis no restless, fitful nap,
For the night they're safely anchored—
Fast asleep, on Daddy's lap.

And I sit here in the firelight,
Dreaming deams of future years,
Of my babies,—such no longer—
Till my eyes are wet with tears,
And a prayer ascends to Heaven:
"Father bless each little chap,
Keep him pure, as at this moment
Safe at rest on Daddy's lap."

—*Arthur Tisdale White.*

A New Saint Each Week To Love and Imitate

S—St. Goar.
M—Sts. Cyril and Methodius.
T—St. Elizabeth of Portugal.
W—St. Ephrem
T—Seven Brothers, Martyrs.
F—St. Pius I.
S—St. John Gualbert.

Each day of the year the Church presents some Saint for our edification. We shall give you the daily list and a short sketch of the Saint of each Monday.

A GREAT SAINT'S HUMILITY.

Once as St. Thomas of Aquin was reading in the refectory at the hour of dinner, he was corrected for having badly pronounced a word; and though he himself knew he had pronounced it right, yet through humility he repeated it, giving it the sound as he was told; and being afterwards asked by some of his companions, who saw the master's mistake, how he came to do so, his answer was: "Little matters it to sound a vowel long or short; but to be humble is great gain."

THE EARTH IS THE LORD'S

(William Freeland)

Lord of the lambkin and the lamb,
Lord of Ben Lomond and Mount Zion,
Of Israel and Italy,
Watching in sweet tranquility,
I worship Thee!

Lord of the glow-worm and the planet,
Lord of dim Patmos and grim Thanet,
Of Jordan's flood and Highland Dee,
Touched by their waves of harmony,
I worship Thee!

Lord of the sunrise and the sundown,
Lord of Jerusalem and London,
Of ruined Babylon, and Rome the free,
Awed by sad tales of tragedy,
I worship Thee!

Lord of the well-spring and the geyser,
Lord of the Jew Paul and Roman Caesar,
Of England and deep Germany,
Dreaming of wondrous times to be,
I worship Thee!

Lord of the lark — heaven's happy roamer—
Lord of King David and blind Homer,
Of Scotland and green Galilee,
Illumed by fires of memory,
I worship Thee!

Lord of the dewdrop and the ocean,
Lord of each heart's divine motion,
Of heaven-born science, piercing free,
I worship Thee!

Teach me, dear God, and make me lowly,
Purge me with light and make me holy,
Let me be crucified and be
Christ-like, with Christ's humility,
Adoring Thee!

"WRITE—ME—CLUB"

Our many little readers in different parts of the United States and Canada may wish to write to each other during vacation time. Send your full name and address and AGE to Editor Children's Page, Our Sunday Visitor, Huntington, Ind. The following week your name and address will appear on this page and little readers can write to little readers. DO NOT send your letters to the Editor, just your Name, Address and Age.

Send your full name so your young friends may know whether you are a boy or girl. Send your age, for a high school child might not wish to write to a child of seven years.

Modern English

Customer to waitress: "I want two pork sandwiches to take home with me."

Waitress to cook: "Dress up two grunts to go out walking."

Long years and happiness go along with obedience to laws of health and morality.

SUNDAY STORY

LITTLE BOPEEP'S SHEEP

Emma Florence Bush

You have all heard the story of Little Bopeep and the lost sheep, but do you know how she lost and found them? I will tell you the story just as the great-great-many times great-granddaughter of one of the sheep told it to me one summer afternoon under the trees in the sheep pasture. She said she knew that it was true, for it had been told to the lambs in every generation until it had become a family tradition.

Little Bopeep lived with her father and mother in Mother Goose Land. She was a helpful, quiet little girl, and a great comfort to her father and mother, but she had one grave fault. She was very, very fond of reading, and if she once began an interesting story she would forget all about what she was told to do until the story was finished.

On her eleventh birthday her father bought her a new book called "True Tales of Mortal Children."

"Now, Bopeep," said her mother, "be very careful not to read your new book when you should be helping me, or doing something else, or trouble will surely come to you."

Little Bopeep promised, and she really intended to keep her word; but the very next morning when she took the sheep to pasture she carried the book with her—just to look at the pictures.

It was very quiet there, and very stupid watching the sheep, so she picked up the book and was soon deep in a most interesting story.

All at once she remembered and jumped up quickly. No sheep were to be seen! What should she do? She did not dare to go home without them, and she did not know where to look for them; so she just sat down on the ground and cried and cried and cried.

All at once she saw through her tears a Centipede with a dress suit on coming swiftly along the path. He stopped just before her, bowing low. "What is your trouble, Little Bopeep?" he asked.

"My sheep have gone away," she sobbed.

"Ah!" remarked the Centipede thoughtfully, stroking his head with twenty-five of his hundred legs. "What were you doing?"

"Reading," she sobbed.

"H'm!" said the Centipede. "Well, crying won't find them. Now perhaps we can make a bargain. How do you like my suit?"

"Why," answered Bopeep, "I think it looks very nice."

"I'm glad you thing so," replied the Centipede. "I took great pains with it. I am to be Toastmaster at the Insects' Banquet tonight, and I had so much trouble getting this suit fitted to me that I haven't had time to prepare any speech. Now if you will give me one of your stories to use tonight, I will tell you something that may help you to find your sheep."

"Well," said Bopeep mournfully, "the stories got me into trouble, and I must find those sheep; so if there is anything in the book you can use I will give it to you."

They bent their heads together over the book, and soon came to the story, "The Picnic Supper."

"The very thing!" exclaimed the Centipede. "I will read it at our dinner." Putting one of his legs in his pocket he took out his knife and cut the pages from the book carefully.

"Now I will tell you about your sheep," he said. "Over yonder in the grove of trees I saw a bunch of white fleece caught on a bramble bush. Go and hunt for them, but remember and always 'Follow your nose.'"

"Dear me," he added, drawing out his watch, "I am late already," and hardly waiting to hear her thanks he hurried away.

Bopeep hastened across the meadow to the grove, and there, sure enough, just as the Centipede had told her, she found a tiny bit of white fleece.

While looking around to see if she could find some other clues she saw an Ant coming towards her, dressed in a pretty dark blue crepe dress, with shiny red buttons.

"Good day," said the Ant. "You seem to be looking for something."

"Have you seen my sheep?" asked Bopeep.

"H'm, sheep!" said the Ant. "Maybe I have and maybe I haven't. I never give away information. Perhaps if you can help me I can help you. How did you lose them?"

Bopeep hung her curly head. "I was reading," she faltered. "This book," she added, and she held it up so that the Ant could see it.

"The very thing!" exclaimed the Ant. "I am to read a paper at the Insects Mothers' Congress on the Proper Reading for Our Offspring. I've been so busy getting my new clothes ready, I've quite forgotten what I was to say. Now if you will give me one of those stories to read, I will put you on the track of your sheep."

"Agreed," cried Bopeep joyfully. "Will this do?" and she held up the book open at a story called, "Frolics in the Nursery."

"Thank you," said the Ant. "That will suit me very well. Now take my advice, 'Leave them alone.'"

I don't think much of that advice thought poor Bopeep and after wandering around aimlessly for a while, she picked up her book and began to read again.

All at once she heard a funny noise, "Cheep, cheep, cheep." She looked down and there at her side stood a fat black Cricket, with a tiny violin in his feelers.

"Oh!" cried Bopeep, "for a minute I thought you said, 'Sheep, sheep, sheep,' and I thought perhaps you were going to tell me how to find mine."

"I could," said the Cricket with a twinkle in his eye. "I could, if you will teach me a new song for the Butterflies' and Katydids' Ball tonight."

"Here is my whole book," cried Bopeep. "At least what is left of it. You can have it all if you will only tell me what I shall do."

The Cricket bowed his thanks, then taking the book, solemnly ate it all up. Shouldering his violin, off he started, singing as he went.

"Stop, oh, stop!" cried Bopeep running after him. "You haven't told me as you promised."

The Cricket hopped on, still singing, and fragments of his song came back to her.

"Why," she exclaimed, "it sounds like words!" Listening once more she heard fantly in the distance, "They'll come home, they'll come home,"—then the song died away and she was once more alone.

"What queer advice, and it does not help me a bit," she cried. "They are all just as hateful as they can be. They have taken my nice new book away from me, and I haven't even seen my sheep."

Suddenly she raised her head.

"Why," she said hesitatingly, "after all I don't know. The Cricket said, 'They'll come home;' the Ant said, 'Leave them alone,' and the Centipede said 'Follow your nose.' I certainly have left them alone—I can't do anything else, and I declare! my nose is pointed towards home this very minute. I think I will take their advice."

She started briskly towards home and soon came in sight of the little cottage. She had reached the yard when she heard a faint sound behind her. Turning quickly she saw a procession coming towards her—all her lost sheep advancing quickly to greet her, and they were all wagging their tails behind them.

Mrs. Neighbors: "But isn't your son rather young to join the army?"

Mrs. Malaprop: "Well he is very young but then you see he is only going to join the infantry."

Prisoner: "But I would rather tell my own story. Don't you think it would be believed?"

Lawyer: "Yes that's the trouble; it would carry conviction with it."

THE LITTLE FLOWER
AT THE BENEDICTINE SCHOOL

Reminiscenses of her teachers and classmates by one of her teachers

Translated by Odette Duval, Lisieux

ADOLESCENCE
(Continued)

All the nuns living remember very well how the lonely devotions of Therese up at the choir were the cause of much anxiety to Sister Josephine. She was the nun attending to the door many years ago and her obedience was in keeping with her own nature. Her movements were slow; she had an imperturbable calm and was very kind; all the girls used to tease her with many tricks, but never was the placid Sister angry with them. Even in the cloakroom, when the pupils went to put out her candle and quickly hid themselves behind the cloaks.

Once, as soon as Sister Josephine saw Mr. Martin at the door, she looked for Therese and she rang the bell according to the rule to let the nuns know that she wanted some one. Then the nuns went in each class-room inquiring everywhere but no sign of Therese. The poor Sister went to and fro asking, calling and running in the lobbies, grumbling: "Where is she? Where can she be?" A long while passed and the "precious pearl" was not to be found. Afterwards Therese came and the nun was very astonished to know where she had been, as she never imagined that a little girl would have gone alone to this place where the girls did not go and also because the lobby was long and without light and the steps very steep. To have the happiness of spending one or two hours with her Beloved, nothing could trouble her, this long while seemed very short to her, that was her consolation. Her only friend was He not Jesus? She said: "I know how to speak only with Him."

Several days before the 31st of May, under the presidency of M. le Chaplain Louis Domin, the vote took place for the reception of the new members of the Holy Angels and Children of Mary. All the votes were in favor of Therese Martin. At this time they did not realize what an honor it was for them to have Therese Martin in the Association. Mother Saint Placide foretold the truth, not only did the members not regret having accepted Therese in the Association after having left school, but they were to congratulate themselves on having done so.

The Children of Mary had a little oratory where they used to unite for praying. This oratory is still the same room with the same altar, the same pews and now all the little relics the Benedictine nuns are so happy to possess. If the dear nuns could have seen into the future, they would possess many precious relics of her. During the holidays the nuns used to make preserves and the pupils having left their worn-out copy-books with the sheets, the nuns covered the pots of jam. Imagine the precious pages of her writing used in this manner. How sad it is now!

NOTE—Those who would like to have the story of Saint Theresa's school days should write us. These articles will later on be published in book form and will sell at 60c.

VOCATION

Different Religious Orders

In this column during the summer weeks, children, we shall try to explain to you some points of historical interest about the various Religious Orders of men and women. Their particular work among souls, as well as their locations may prove of interest to our young readers. We refuse to give any spiritual advice regarding vocation, through these pages, We shall, however, gladly give information regarding history, location and ordinary data if you wish to make inquiry.

You have frequently heard or read the names "Monk" and "Monastery." In the middle of the third century after Christ, many early Christians who desired to follow the advice of Christ to the rich young man—"Go, sell what thou hast and give to the poor, and come, follow Me," fled into the deserts to labor, fast and pray. The persecution under Decius encouraged these souls to leave the world and its temptations, for the open practise of the Christian religion was forbidden by law. They went to the desert, because the "human" laws of the emperor made it impossible to observe the "Divine" law fully.

For a long time these holy men lived apart, in separate cells. Such a holy man was known in the Latin as "Monachus"—in the Greek as "Monaxos"—, from the Greek word "Monos" meaning "alone"—and from the old Anglo-Saxon word "Munc." From the sounds of those words you can easily see why the common word in our language, "Monk," means "alone."

By "Alone" is meant, away from the pleasures and temptations of the merry world, but living in the peaceful presence and joyful company of God. St. Paul the Anchorite was the founder of those who remained entirely alone, and were called "Anchorites" or "Hermits." St. Anthony, who lived from the years 250 to 356, over 100 years, lived many years in absolute solitude, but later allowed many holy Monks to gather about him in order to advise them concerning their rule of life in the desert. Thus St. Anthony was the Founder of the Monastery Life, or holy Monks living under a particular Rule of conduct. However, the method of living together within Monastery walls was not established until the year 315, under St. Pachomius.

BOYS' CLEAN-SPEECH CRUSADE

For the past year the Children's Page of Our Sunday Visitor has encouraged "Modesty-in-Dress," according to the solemn advice and warning of our Holy Father the Pope. The response of the thousands of Catholic, as well as non-Catholic, girls, who have sent in their names and promises have made the Girls' Crusade a national and ringing cause.

Today's issue of the Children's Page gives an opportunity to our boy and young men readers to respond to another CRUSADE call. This CRUSADE of the boys and young men—up to the age of 20 years—is a "CLEAN-SPEECH CRUSADE."

Surely it is not necessary to urge self-respecting young men to use decent words and stories; nor should it be necessary to urge them above all to refrain from the profane use of the Holy Name. However, it is a great help and encouragement for many to know that they have bound themselves together with thousands of others to promote "CLEAN-SPEECH."

By a "BOYS' CLEAN-SPEECH CRUSADE" we hope not only to promise to observe the rules ourselves, but also to do all in our power to prevent others from defiling their tongues and minds by indecent words and language. We can do this either by a kindly correction of others, or by leaving their company when they are using such language. The CRUSADE should be, however, first for ourselves, and then for others. You remember Christ first "began to do and then to teach." His example preceded His teaching.

RULES

1. Reverence for the Holy Name.
2. To avoid every indecent word, expression, story.
3. To avoid the company of those who curse, blaspheme or use evil language.
4. To use respectful language always toward parents and all others placed over us.

How many thousand boys will send in their names and addresses as CRUSADERS under these four easy and Christian Rules? Watch for your names in the Honor Roll each week on this page of Our Sunday Visitor. Send names to Editor Children's Page, Our Sunday Visitor, Huntington, Indiana.

REVERENCE FOR THE HOLY NAME

"In the Name of Jesus every knee should bow—

"Because—

"Jesus Christ is the name of the Son of God.

"Jesus Christ lived and died for me.

"I am a follower of Christ—I am a Christian. I pledge myself to use His Holy Name with reverence."

"God gave you your tongue—

"To praise Him—not to blaspheme.

"To bless Him—not to revile Him.

"To bless your neighbor—not to curse him.

"To speak good of your neighbor—not evil.

"To speak the truth—not falsehood.

"To speak purely—not impurely.

"To speak kindly—not harshly.

"So use the gift of speech as God intended you should for His honor, your own salvation, and the edification of your neighbor."

THE NAME OF GOD IN SIXTY LANGUAGES

Albanian, Peredina; Arabic, Allah; Aramaic, Elatr; Assyrian, Ihe; Basque, Lesne; Bohemian, Buh; Bosnian, Bogn; Breton, Done; Bulgarian, Eotz; Catalan, Deu; Checho, Buh; Chinese, Joss; Creole, Gdoi; Croatian, Bog; Danish, Gud; Dutch, God; Egyptian, Osiris; English, God; Esquimaux, Godib; Finnish, Jumale; French, Dieu; Gaelic, Dia; Galician, Bog; German, Gott; Gothic, Guth; Greek, Theos; Hebrew, Elohim; Hebrew (old), Jehovah; Hindoo, Vishnu; Icelandish, Gno; Indian, Manitou; Irish, Ousi; Italian, Dio; Japanese, Drum; Lapp, Jukel; Latin, Deus; Lithuanian, Dievas; Maltese, Alla; Manx, Jee; Moorish, Allah; Norwegian, Gud; Persian, Goda; Piedmont, Iddson; Polish, Bog; Portuguese, Deos; Roumanian, Dumden; Russian, Bohn; Ruthenian, Bohn; Serbian, Lory; Slavish, Bog; Slovak, Erz; Serbian, Boh; Spanish, Dios; Suryam, Gado; Syrian, Eloatr; Swedish, Gud; Turkish, Allah; Ukrainian, Bohn; Wendish, Bogn; Walloon, Du[illegible]

GENERAL ORDER

Issued by General George Washington in New York, July, 1776.

The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion. He hopes the officers will, by example as well as influence, endeavor to check it, and that both they and the men will reflect, that we can have little hope of the blessing of Heaven on our arms, if we insult it by our impiety and folly. Added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it.

CRUSADE

Catholic Girls' Modesty-in-dress Crusade

Any girl between the ages of 12 and 20 may be a CRUSADER. Send in your name and address to Editor of Page Four (address given at top of this page), and say you will try to obey the rules intended to foster Modesty:

Remember these rules are: (1) Suitably high neck. (2) Long sleeves, at least covering elbows. (3) Skirts, well covering knees. (4) Dress of such material as to conceal form.

• • •

"Onward Christian Maidens!"

"Virgin most prudent, pray for us."

MOLLY'S DREAM

"I dreamed," said Molly, "that I was alone in a big room, and a man came up to me with a woman who looked like me, but was much prettier. She had red cheeks, such as the doctor said I might have if I'd take more exercise. She was taller, or I guess she just looked taller because she stood so fine and straight. I began to talk to her. She had the sweetest voice and she knew everything. She'd read all the books that I've always meant to read, and she could play the piano wonderfully, as I might if I only hadn't stopped practising. And somehow I felt she never lost her temper as I do, and that everybody who knew her must love her. I don't know how I knew all these things, for she didn't tell me. I just sort of felt them the way you do in dreams. Still I didn't know who she was, and she wouldn't tell, so I asked the man and he said: 'Why, haven't you found out yet? She's the girl you might have been.'"

• • •

The following new names, added to the hundreds already on the Honor Roll.

Agnes Otte, Rt. 3, Sauk Center, Minn.; [illegible] Schneider, Holy Trinity School, Fowler, Mich.; Marie Dougherty, 590 Haselwood Ave., Pittsburgh, Pa.; Rita Heldeffer, 1126 Baltimore St.; Eleanor Biron, 44 27th St.; Margaret Albert, 1317 Alley H; Mary Rickus, 2331 Chapline St.; Catherine Wagner, 4006 Eoff St.; Anna Dubrava, [illegible] Wood St.; Angela Heiman, 2126 Market St.; Elizabeth Triechler, 2324 Charles St.; [illegible] Schreiber, 2127 Chapline St.; Mary V. Schreiber, 2127 Chapline St., all of Wheeling, West Va.; Margaret Weigand, RFD 1, Proctor, West Va.

(To be continued next week)

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